

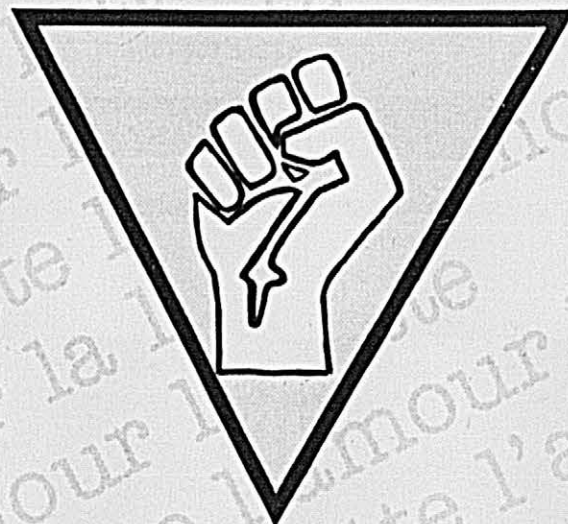
THE McGILL DAILY



Vol. 72, No. 66

Monday, February 14, 1983

Second class mailing no. 5417 postage paid Montréal



Lesbían & Gay Specíal Issue

dedicated to
lovers of all
orientations

**TERRE DES LIVRES
BOOK PARLOUR**
— a fine assortment of used & unusual books at
nicely old-fashioned prices —
1612 Sherbrooke Street West
Telephone: 932-7687



IN EACH OF THE ABOVE GROUPS OF PROFESSIONALS, CAN YOU IDENTIFY THE ONE GAY PERSON TRYING TO PASS AS STRAIGHT?

**Graduate Studies in
CHEMISTRY or PHYSICS**
at the University of British Columbia

Request for Application Form

Name _____
Address _____
Current University _____
Field of Interest: Physics _____ Chemistry _____

Mail to:
Dr. John A. Bertinsky
Physics Recruiting
Department of Physics
University of British Columbia
Vancouver, B.C. V6T 2A6

Dr. John R. Schetter
Chemistry Recruiting
Department of Chemistry
University of British Columbia
Vancouver, B.C. V6T 1T6

Applications are invited for admission to M.Sc. and Ph.D. programs in Physics and Chemistry at the University of British Columbia. Financial assistance is available to all students admitted to the program. Minimum stipends for 1983-84 will be in the range from \$11,000 to \$12,000 per year.

For full information and application forms, please complete and send in the accompanying coupon.

PARIS!
The sights, the sounds...
the savings!

Paris Cultural Program
Open Return from **\$698**
Return up to 364 days after departure.

Accommodation Package \$160
• 5 nights' accommodation • sight-seeing tours • transfer from airport to hotel • 5 continental breakfasts.

De votre côté! **VOYAGES CUTS**
The travel company of CFS
VOYAGES CUTS MONTREAL
McGill, Student Union Building
514 849-9201

Today

Players' Theatre
Presents *The Tavern* Feb. 15-19, 22-26,
8:00 p.m., 3480 McTavish, 3rd floor.
tickets: students \$3.50, others \$4.00;
reservations 392-8989.

Term Paper Research Workshop
Social Science subjects (Political Science,
Psychology, Sociology, Geography,
Economics, etc.), 1 p.m. — 2 p.m. at the
Info Desk, Undergraduate Library.

The World Food and Population Crises
McGill Student Pugwash presents two NFB
films on these growing worldwide problems
at 7:30 tonight, Gertrude's II. free admis-
sion.

German Students Association
Film Festival continues with *Triumph of the Will* an original Nazi propaganda piece (in German); free admission. Bronfmann 601 at 4:30.

Women, Faith, and Freedom
Discussion group with McGill chaplains
Jane Alkman and Florence Hayes. 1 — 2
p.m. Diocesan College basement, 3473
University St. topic: *Committed Relationships and/or a Fulfilling Career?*

McGill Chess Association
Tournament Friday, Feb. 25. drop by Union
rm. 404 for more information and to sign up.
general meeting 6 p.m. same place.

Music, Music, Music
4 p.m. Voice Recital (Recital Hall); 8 p.m.
Hank Knox, harpsicord plays Farnaby,
Byrd, Frescobaldi, Rameau (Pollack Hall); 8
p.m. Robert Bardston, cello, and friends
play Bach, Brahms, Debussy, Philip Goodall
(Recital Hall).

Film
Canadian Premiere of "The Decline of
Western Civilization". Leacock Auditorium,
rm. 132, 6:30 and 8:30 p.m.

Community McGill
Rosilyn, an active teenaged girl with
cerebral palsy, is looking for a big sister.
contact Community McGill, Union 408 or
392-8937.

Hillel House
Noon Alan M. Schwartz will speak on "Anti-
Semitism: is it taking a new turn?". 3460
Stanley St.

Canadian Cultural Programmes
Presents Louis Dúdek, poet and McGill pro-
fessor at a reading of his works today, 1:30
p.m., Royal Bank Auditorium, mezzanine 2,
Place Ville Marie. free admission.

RESTAURANT
Café au Lait

The best
capuccino and
espresso in town.

Quiche - Fresh salads - Crêpe Maison and Sandwiches.
(right near campus)
1112 Sherbrooke W. corner Peel
7 am - 7 pm Monday-Friday

Daily Publications Society

Referendum questions will be accepted by the
Chief Returning Officer until Monday,
February 21, 1983.

A petition calling for the proposed referen-
dum question must have the signatures, stu-
dent numbers, and faculties of not less than
500 members of the Daily Publications Socie-
ty. Not more than 40 per cent of the required
names may come from students in any one
faculty.

For further information, contact the Chief
Returning Officer at 392-8922.

Marcy Vigoda
Chief Returning Officer

CONCORDIA UNIVERSITY
★ PRESENTS ★
**THE GREATEST
SHOW ON EARTH**
BUT...

ONLY WITH YOUR HELP — WE NEED:
jugglers · acrobats · fat ladies · giants · dancers ·
musicians · fortune teller · etc...

**OF ITS KIND, THE FIRST, THE ONLY,
AND THE LAST**
**IT IS A REVELATION (ALMOST)
AT LEAST ITS AN EXPERIENCE**
all for **THE "INDIANS" CARNIVAL**
AUDITIONS:
SUNDAY FEB. 27, 1983
CHAMELEON THEATRE
10-4 p.m.
FOR INFORMATION: 483-0320 loc. 582

**Restaurant
McGILL
Pizza**

7:00 am - 2:00 am
7:00 am - 3:00 am
(FRI & SAT)

**BREAKFAST
SPECIALS**
7:00 am - 11:00 am

545 MILTON
845-8011 ★ 845-8382
FREE DELIVERY

News

Umbrellas vs. big weapons

by Melinda Wittstock

Four hundred people demonstrated at Pierre Trudeau's Montréal home Saturday afternoon against the signing of the umbrella agreement which permits testing and evaluation of U.S. defence systems in Canada.

Alan Gottlieb, Canada's ambassador to the U.S., signed the agreement last Thursday in Washington.

Throughout the demonstration police in two cars and a paddy-wagon across the street observed the protestors who loudly chanted "Six and five, six and five/Doesn't matter if you're not alive!", "Ronald Reagan, he's our man/Put him in a garbage can!" and "The Cruise is a prick/We don't want to get screwed!"

Because the demonstration had no permit, protestors were told to keep off the street and to keep moving in a line to avoid possible arrest.

One group, calling themselves 'Naive Sexually Frustrated Left-Wing Marginalists for Peace,' sang "All we are saying/Is give Hinkley another chance" and chanted "Pierre Trudeau, you've got no class/Shove that missile up your ass!" and "You say Cruise/We say fuck off."

Members of the Communist Party of Canada (Marxist-Leninist) attended chanting "stop U.S. imperialist intervention in Canada."

The demonstration was organised by the Montréal Affinity Group in conjunction with several other disarmament groups such as the Canadian Coalition for Nuclear Responsibility, Montréal Coalition for Disarmament and McGill's Project Ploughshares.

"I was happy with the number of people who demonstrated, considering the little time we had to organise it. The spirit of the demo was great — everyone enjoyed themselves," Julianne Pidduck of Project Ploughshares said.

"We had perfect timing too. The demo was held the day after the signing (of the umbrella agreement). We were also in concert with other demos across the country. In Toronto, 5000 people demonstrated," she said.

It is important, Pidduck said, that people "don't give up on the Cruise. This is not the final agreement, there are going to be others."

"Letters to the government and more demos all across the country are important to make please turn to page 18



While engineers sneered that "it would never work" McGill's 2nd year architecture class erected this roughly four metre arch in front of McConnell last week. The 'basic Roman arch' is built of cubes of ice frozen in 2,000 milk cartons. Their professor, Peter Sijpkes, wanted them to work with "something other than wood."

Gays fund McGill for herpes study

by Moira Ambrose

Montréal's gay community is sinking at least \$10,000 into a McGill research study on herpes and gay cancer, spokespeople announced at a press conference last Wednesday.

The Limelight bar complex on Stanley St. is sponsoring a fund-raising "Skin Party" on Wednesday, February 16th for study into herpes and carpozi scaroma skin cancer. The complex includes the four bars — the Limelight (a heterosexual club), and the homosexual Bud's, le Jardin and Hollywood.

Genital herpes is a sexually transmitted and incurable viral infection which causes sores and recurrent lesions in its victims. It is spreading partly due to increased oral sex.

Carpozi scaroma is a fatal skin cancer prevalent in the gay community. Some researchers believe it is a virus, but further study is necessary for confirmation.

According to McGill microbiology and immunology

professor Richard Portnoy, "Herpes was originally thought to be a specifically gay disease, but now it is common in heterosexuals, hemophiliacs and recreational drug users."

"I am testing a new form of the drug Acyclovir to see if it will reduce the effects of very severe herpes attacks," he said.

Acyclovir, currently available by prescription as Zovirax, is an ointment that reduces virus growth, shortens the healing time for sores and sometimes reduces pain in patients with initial infections. However, it neither prevents nor alleviates later bouts.

Portnoy is also involved in researching the acquired immuno-deficiency (AID) syndrome, which initially inflicted gays but also hits Haitians and Latin Americans. "The AID syndrome occurs when the bodies' immunities are depressed. As a consequence of a depressed system, the body suffers from odd infections," he said.

"I was asked if I wished to be a recipient of some of the funds being raised by the gay bars to be used for my research and I said yes," added Portnoy. Anyone wishing to be part of Portnoy's study can reach him at 392-5358.

McGill researchers studying carpozi scaroma will also receive funding.

At a press conference last Tuesday, Limelight spokesperson Richard Gaupher said, "Fifty per cent of the proceeds from that night are going to be donated to the research. We are expecting 2 to 4 thousand people and are giving the event two days of promotion in the press and on radio."

Gaupher said his group had already received \$1,400 from Québec City homosexual bars and saunas involved in the project.

"Gays are badly informed on both diseases," said Gaupher.

All musicians at the Skin Party are giving benefit performances and women will be permitted into the regularly male-only bars for the event.

Gym class has cult following

by Erika Rosenfeld

The student body is alive and vibrant at least three times a week in gym number 2.

Tuesdays and Thursdays at 5 p.m. and Fridays at 3 p.m. 140 sweaty, pulsating students hop, swivel, kick, jump and boogie their way to fitness.

The class is called Total Workout. Since its inception in January attendance has expanded to fill two gyms.

The fee for each class is \$1.

The cult leader is Sandra Carter, a 27-year-old Masters student from Winnipeg. Carter, who did a Bachelor's degree in Physical Education at McGill, introduced the new fitness class last month after completing a tour of Western Canada and California where she gathered ideas for the new program.

Carter begins each class by asking how many students are attending for the first time — usually about one-third.

"This is an intermediate to advanced class," she announces. "I don't stop; so pace yourself."

For the next 55 minutes Carter leads 140 mesmerized students through an agonizing routine of push-ups, sit-ups and jumping jacks, accompanied by pop, rock and disco music.

"You really feel you've accomplished something," said a

young woman in a sweatsuit after the workout.

Asked to what she attributed the success of Total Workout Carter said "the music is a distraction. You don't realize how hard you're working."

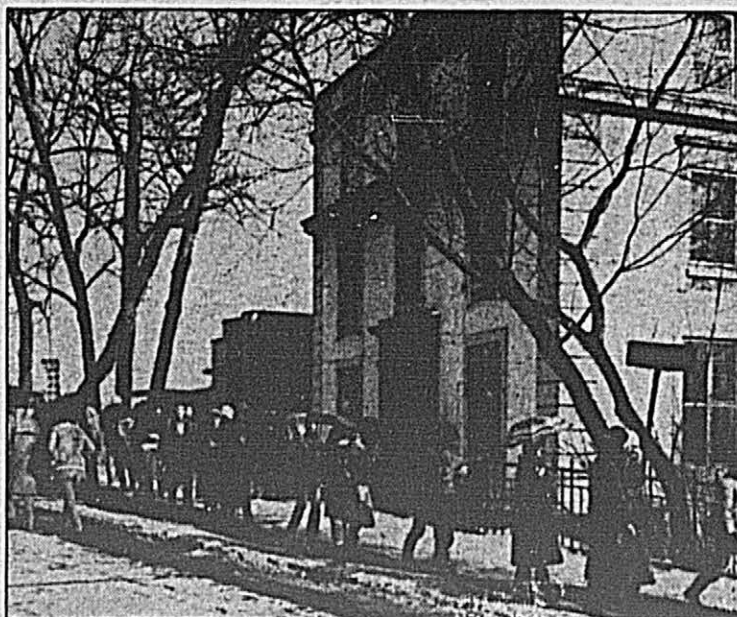
"I guess there are four factors that contribute to our success," she said. "The group, the music, the type of movements and me — I try to be entertaining. I smile...."

"I really psyche myself up before I give the class," said Carter. I tell myself 'There's go-

ing to be a lot of people out there, so I'd better be good.'"

Carter, who has been teaching instructional athletics at McGill since 1977, introduced the aerobic dance program here three years ago. Now it is one of the most popular classes in the department with over 500 enrolled.

Total Workout, while similar to aerobic dance has simpler movements. These, according to Carter, appeal more to men than do the finer, more complex steps of aerobic dance



Demonstrators sang "Da Da Da/I don't bomb you/you don't bomb me" while marching Saturday.

Ed board is cordially
invited to quiet
soirée in attractive
locale for heartfelt
dialogue 6:00
tonight.

Founded in 1911

THE MCGILL DAILY

To refuse to talk about one's oppression is to perpetuate it.
Lorna Weir

Oppression & self-oppression:

Passing

I shall never initiate libel proceedings against anyone who accurately identifies my sexual orientation. Having been described by Montréal's other English-language daily as "an avowed homosexual", there is not much chance of my winning such a case anyway.

At the same time, as a gay man, I share the unique quality of the lesbian and gay communities. As is noted elsewhere in this issue, we are unique in being "invisible". To put a different emphasis on our situation, we are the only minority who can "pass" at will.

The implications of the ability to pass oneself off as straight are staggering. The fears of the straight community mirror this. How can they protect their institutions, their country-clubs, their families if they can't tell who we are? What do they need to be protected from?

The immediate assumption that is made about a person's sexual orientation, unless you exhibit an obvious stereotype, is that you are straight. This is done unconsciously. It is only deviation from the 'norm' of heterosexuality that is consciously recognised.

I would be the last to say that this an *entirely* negative thing. It is obvious that contemporary North American society is intensely homophobic. It is also obvious that the oppressed will not be the first to decry a state of affairs they can use to avoid being placed in a dangerous position. In a situation where homophobic sentiment is particularly threatening — often when physical violence is a distinct possibility — to have the *choice* of whether or not to make it known that you are lesbian or gay is important. It should be obvious to all that there are times that an aggressive, out of the closet stance is symptomatic of a martyr's complex. Invisibility can be a defense.

It must be understood, however, there is a cost to such a defense. There is the very real danger of a defensive response to a threatening situation turning into a way of *not* dealing with the world. If the goal of the gay liberation movement remains to allow us to exist openly as lesbians and gays in an overwhelmingly straight world, there is some form of imperative to exert our right to exist openly. To pass oneself off as straight, to fail to correct the immediate assumption made about our sexual orientation, is to fall short of that goal.

While we do not constitute a visible minority, we are a distinct group. It is important that, if not recognizable, we are at least recognized. To be recognized we must be willing to identify ourselves. What this means is that we must be willing to surrender our invisibility. We must be willing, even in situations where it is awkward, to assert that we are lesbian or gay. Failure to do so is, ultimately, self-oppression.

It is self-indulgent to say, "I'm gay, but I don't need to make a fuss about the fact. I don't have any problem dealing with it, it's strictly personal." More than that, it is self-oppressive. We exist as part of a collectivity. As such we have certain responsibilities to the collective. The "I'm alright Jack" attitude that builds a wall between the personal and the political is, in this case, bullshit.

As lesbians and gays we are oppressed for a facet of our personal lives. This oppression makes our personal lives political. We did not initiate this challenge to our personal lives, but we have to respond to it.

I am not suggesting that all lesbians and gays are in a position to be out of the closet in all their dealings. There is no justification in forcing someone who is not emotionally capable of dealing with overt homophobia stand up in front of a room of hostile people and come out to the audience. There is even less of a justification in allowing homophobic comments to pass by without comment, to stand silently by while McMurtry's storm-troopers keep Toronto "good".

What I am saying is that none of us will be free until we have established the conditions that will make it possible for all lesbians and gay to act without having to consider the consequences of their sexual orientation being known. That is the meaning of gay liberation. I am tired of the excuses offered by people who are willing to accept the ghetto — an extended closet. Larger closets aren't the answer to the oppression experienced by our communities, liberation is. Liberation, however, is something that has to be fought for.

We have been oppressed for too long. FIGHT BACK.

Colin Tomlins

An explanation not an excuse

If you are feeling hostile towards us for having scheduled a lesbian and gay special issue on Valentine's Day — too bad.

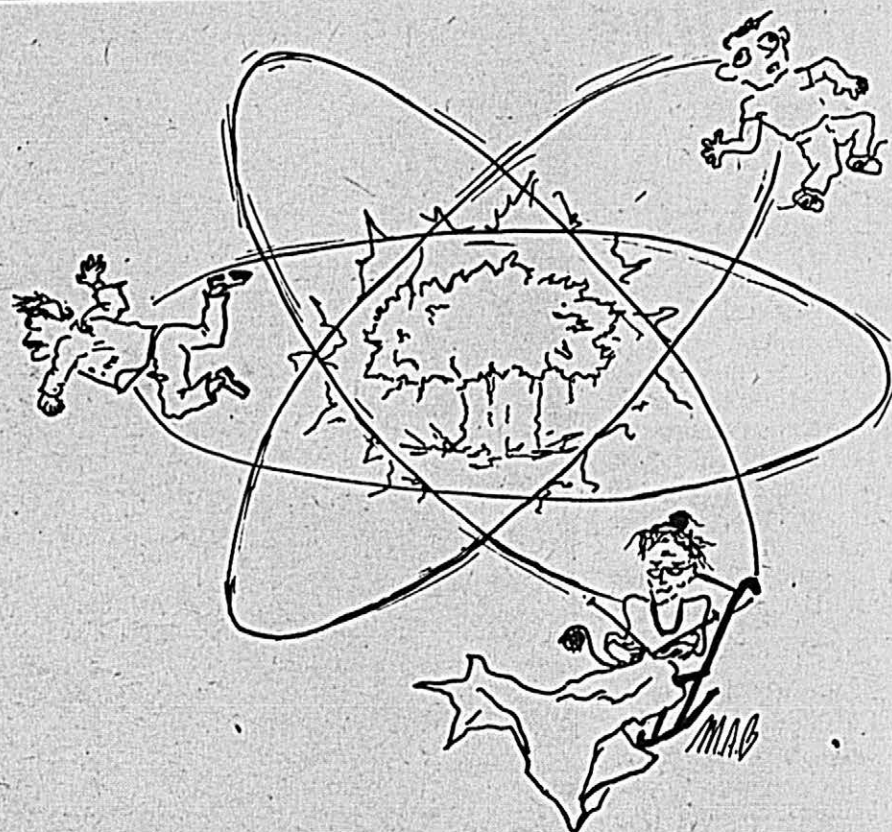
Consider this: remember that while you may feel that this issue is an intrusion on your day of romance, lesbians and gays are repeatedly informed that their existence is an intrusion on your life.

If today is a special celebration of affection between human beings, then what better time than Valentine's Day to celebrate a love that has been repressed and ignored? This issue is about people who are alienated by omission. No apologies.

So, if you see this issue as *the* hostile act, then maybe you should be thinking about what is said in these pages.

Nancy D. Kingsbury
Albert Nerenberg

Paula Slepniwicz
Colin Tomlins



In face of all the technological advances of our age, the nuclear family remains like a clam in a horse race.

GRAPHIC — MARC SAUTER

LEXICON

GAY: Primarily an identification of sexual orientation (i.e. homosexuality.) A label we appropriated because we didn't like yours. There are as many meanings to this word as there are people to whom it applies. Us.

LESBIAN: The dictionary defines lesbian as, "a homosexual woman." We know better. A lesbian is a woman who loves women. More of us.

STRAIGHT: Primarily an identification of sexual orientation (i.e. heterosexuality.) Carries many of the same connotations as the sixties expression "square." Them.

HOMOPHOBIA: Not, as some believe, the fear of milk. Rather, it is the unreasoned fear and/or hatred of lesbians and gays exhibited by neanderthalic elements of the population. Often an item of religious dogma. Not yet included in the international classification of diseases.

DYKE: Alternate spelling of dike. Something the Dutch built to keep the Channel from flooding them out.

FAG: British slang expression for cigarette. "Elo love, have a fag for us have you?"

CAMP: Cultural experience of gay males — a form of humour. Equal parts Judy Garland, Monty Python, slapstick and opera. Melodrama in questionable taste. As Susan Sontag failed to recognize, camp is something to be experienced, not examined.

OUT OF THE CLOSET: To have identified oneself (publicly) as lesbian or gay.

COMING OUT: ...of the closet. A very long process; it stops when you die. Becoming lesbian or gay as opposed to being a homosexual.

DISH: Gossip.

DANCING: For us, a revolutionary activity. If you find this hard to understand, try dancing with a member of the same sex at the next family wedding.

LIBERALS: Not the political party. Well-intentioned people who, when talking about lesbians and gays, start by saying, "some of my (best) friends are..."

RIOT(S): Common form of communication between the police and the lesbian and gay communities. First they hassle us and we try to ignore it. Then they hassle us and raid our establishments; we protest through the correct channels (and are ignored.) They continue to hassle and raid us, we riot.

CAUSE: We are not yet certain what causes heterosexuality. We suspect it has something to do with hard rock and plastic slip-covers. As they seem happy the way they are, we don't bother ourselves with this question to any great extent.

DRAW: To attire oneself in the vestments of the opposite sex — to be in drag. Phyllis Schaffley has been dressing like a woman for years. Can be used as an extreme form of camp — politically flammable.

LOVER: Straights have spouses. To equate a lover with a spouse is to make a category mistake.

QUEER: Kate Millet defined this one well. "They call us queer. The only people that are queer are those who don't love anybody."

All contents copyright © 1982 by the Daily Publications Society. All rights reserved. The opinions expressed in the pages of this newspaper do not necessarily reflect the views of McGill University or the McGill University Students' Society. Products or companies advertised in this newspaper are not necessarily endorsed by the Daily staff. Second class mailing No. 5217. Printed at Imprimerie Dumont, 9130 Boivin, Lasalle, Québec.

Editor-in-chief
News Editors

Richard Flint
Moira Ambrose
Peter F. Kutenbrouwer
Suzy Goldenberg

Production

Albert Nerenberg
Colin Tomlins
Sarah Wells

Sports Editor

Greer Nicholson

Édition française Rédaction-en-chef

Blanca Toussier-Lavigne

Photo Editor

Ed Arzuian

Supplement Editor

Chris Cunniff

Science Editor

Richard Gold

Production not's last night

Editorial Offices: 3480 McTavish, room B03, Montréal, Québec, H3A 1X9 (392-8955). Business Manager: Angela Marcogliese (392-8959). Advertising Manager: Michael Pacholka, room B17 (392-8902). Advertising Assistant: Marian Aronoff Proofreader: Ron Fleishman. Type and Assembly staff: Carlos Constantino, Rosemary Oliver, Paula Slepniwicz, Peter Tannenbaum, Brian Topp.

The Daily is a founding member of Canadian University Press, La Presse Étudiante du Québec, and Campus Plus (CUP Media Services).



Gays in residence

Strangers in a strange land

by Melinda Wittstock

It's your first year at university. Your parents just dropped you and your belongings off at the co-ed residence with a pat on the back. It's the first time you've ever lived on your own. You've waited a long time for your 'freedom', but now you're slightly anxious.

You don't know anyone. You hope you'll meet some people you like who like you. You also realise that you probably won't be accepted by a lot of the people you meet; you are different from most of the them.

You are gay.

You've never told anyone this, not even your parents or your closest friends at home. You want someone to talk to — someone who understands.

Welcome to your new home

You are barraged with a regular stream of homophobic jokes at the dinner table. You're called a "snob" because you don't participate in the residence social scene. People begin to whisper to one another in your presence. People look at you strangely.

Soon someone you know takes you aside and explains that there is a rumour going around that you are gay. You blurt out that you *are* gay. Your friend looks extremely embarrassed and mumbles something like "I'm sorry."

The news travels like wild fire. The whole residence knows. Lots of murmuring. Gasps.

To your surprise, a student approaches you that afternoon to console you. He says he, too, is gay. So are a few of other students, you find out. Finally, people with whom you can identify. Life begins to look much better, but being gay in residence still isn't easy.

Out of the closet

Enrique Leung, an "out of the closet" gay student living in Gardner Hall explains:

"At first, people stayed away from me. They didn't know how to relate to me. Once I came out, most residence people seemed to be more relaxed around me. Once they (heterosexuals) got to know me, it was easier for them to express their feelings. They were no longer on the defensive."

Leung came out within the first week of living in residence. Reminiscing about it, Leung comments, "Before I came out, I saw someone was reading an article about Gay McGill in the Daily. When he finished the article, he said to me 'I've never met anyone in my life who is gay.' I told him: 'You will soon!'"

Soon after this exchange, Leung came out in residence. "I told about ten people I was

gay and within a day, the whole residence knew. News like this travels the grapevine quickly."

Being gay in residence can be a disturbing experience. Leung recalls one incident in the beginning of the year: "During a party on the seventh floor of Gardner, this guy came into my room and started saying things like 'homosexuality stinks!'. He let off a fire extinguisher in my room. To my surprise, a lot of people helped me clean up and calmed the guy down. He later apologised."

However, Leung says that incidents like this are very rare. "I'm not treated too much differently from the other students — I get along with them pretty well," he says.

'Snob' syndrome

According to Leung, gays in residence either become integrated with the straight people, or become "snobs." However, Leung explains that "straight people don't want to know anything about homosexuals and homosexuals don't usually try to cross over into the straight world."

"I've tried to cross the line, but I don't know if I've been successful. Most of the straight people in residence just don't know how to act around me. They can't accept something different," he says.

For most gays, their involvement in residence life extends only to eating and sleeping there. Gay social lives are usually completely divorced from residence.

"Meeting gay people (in residence) is a problem. Most of my gay friends are from outside residence — some in university, others in the last year of CEGEP. I've met most of my gay friends through organisations Lambda Youth and Gay and Lesbian Friends of Concordia," said Leung.

Phillip Anson, a gay McGill student who moved out of residence at the beginning of this semester, agrees. "Most of my gay friends are not 'residence friends', but fellow Montréalers who I met mostly at gatherings and at youth groups."

"However, I did have a moderately active social life in residence visiting rooms and chatting (with straights), but I was never sufficiently relaxed to deal with it. Most people treated me with deference and detachment. Of all the friends I made, about eighty per cent were gay. People I chose to meet and people who chose to meet me were gay. I never broke my back to meet straights."

Anson and Leung both agree that very few gays are out of the closet in residence. Leung says, "Most of the gays in residence are comfortable living in the closet. They don't want to come out. I respect them and

their reasons, but my friends and I want to convert them."

However, according to Anson, "One would assume from appearances that they (closet gays) don't like being gay because they don't (publicly) acknowledge it."

"Few of the gays in residence ever go to functions outside residence. The political nature of most gay organisations frightens many gays and stops them from having anything to do with them. They feel that if they come out, they will have to socialise with 'political queens' without realising that 'Joe athlete' next door could be gay."

In fact, Anson says that he was "more frightened of coming out because of the bad reputation of some gays, not the threat straight people posed."

Anson explains that many gays are threatened by the stigma attached to being active in the gay community. "The reputation of gays, the bar scene for example, is an enemy to gays coming out."

Both Leung and Anson feel that students in residence are fairly tolerant of homosexuality, but broaching the subject is never encouraged. "There is of course, the vocal minority of homophobes who scribble derogatory things on bathroom walls," notes Anson.

Leung suggests that "most homophobes have latent homosexual feelings, so they feel they have to impress their buddies with their 'masculinity'. The homophobes who sneak around like children scribbling graffiti on bathroom walls are cowards who are not brave enough to voice their opinions."

A McGill science professor, who is well known for counselling gay students, explains that "most of the gays I talk to are away from home for the first time and the feel they can finally start acting on the feelings they have had for a long time. Since they know I'm gay, they come to talk to me about being gay. A lot of times, it is the first time they have ever talked to anyone about it."

"Some want to know 'how to be gay,' where to go and how to meet people. Others are more philosophical — they enquire about how to deal with any problems they have encountered and what it means to be gay."

"It takes a lot of courage to tell the first person, but once the step is made, they progress quickly. Last September, about a half-dozen students came to talk to me as frightened and unsure gays. Now they are self-confident and very active in the gay community outside residence."

There appears to be an increasing tolerance for gays by the people they live



GALE - MAC BATHURST

with in residence, but there is still a long way to go.

According to Leung, the problem, in residence and society in general, is one of ignorance. "My way to deal with it was to become politically active. I want to educate whoever I can, so opinions won't be formed out of ignorance."

"The ultimate goal of the gay movement in my opinion is integration into straight society. We should not be treated with any discrimination, or any difference. The only difference is a different taste."

"I'm trying to live my life as a person — not as a gay or a straight, but as a person. I'd like to show people that gays are human."

Gays should accept other gays

Anson explains that "rather than straight people accepting gays, gays should accept other gays — and themselves."

"I'd like to put all the gays from residence together in one room. They'd all be surprised to find out the numbers of people that are like them. They'd feel better about themselves — less criminal."

Anson estimates that approximately fifteen per cent of residence students are gay, but only about a third of those are out of the closet. The science professor reaffirmed this figure, explaining that he has counselled at least ten per cent of the residence population — all of whom are gay.

Residence remains a place of isolation for many of the lesbians and gay men who find themselves living there. It is often a sterile and alien environment for minorities. But as tolerance and acceptance increase, more and more lesbian and gay students in residence will come out of the closet.

"I'd like to put all the gays from residence together in one room. They'd all be surprised to find out the numbers of people that are like them. They'd feel better about themselves — less criminal."

Federal gov't: gay rights inexpedient

by Andy Griffin

What is the federal government doing for 10 per cent of Canada's population? Trudeau's Liberals and the Tories are ignoring the gay and lesbian communities and turning a blind eye to the denial of their basic human rights.

In 1967 an omnibus bill was passed, legalizing, among other things, sex between two persons of the same sex, provided both were 21 years of age or older.

However, very little ground has been gained in terms of federal

legislation since the passage of this bill.

Despite a plethora of federal, provincial and municipal human rights ordinances and legislation, guarantees against discrimination on the basis of sexual orientation exist in only one province, Québec, and in only four municipalities: Toronto, Ottawa, Windsor, and Kitchener. A fifth, Vancouver, has recently passed an ordinance establishing gay rights in that city, but it is waiting for final approval from the B.C. legislature.

The Canadian Human Rights Commission (CHRC) has continually recommended that the Human Rights Act be amended to protect gay people. The federal government has ignored this recommendation.

Last November Justice Minister Mark MacGuigan restated the federal government's intention to ignore the recommendation.

When questioned as to why the Liberal government has repeatedly failed to act on the CHRC's advice, members of Liberal McGill indicated that while it would be ideal if the Human Rights Act included gay and lesbian rights, it is politically inexpedient.

P.C.'s McGill's representatives also considered such an act politically infeasible as it is not clear whether the majority of Canadians would favour such legislation. They concluded by suggesting the Human Rights Act

should include only those rights which the community as a whole agrees upon.

New Democrats seem to be the only MP's not frightened by the question of gay and lesbian rights. In 1982 when a vote was taken by a 25 member committee on whether or not to include sexual orientation in the new Charter of Rights only two votes were cast in favour of inclusion. Both votes came from the New Democratic representatives on the committee. Since 1972 the NDP has had an expressed policy calling for a normalization of all legislation dealing with matters of sexual orientation.

The president of Gays of Ottawa pointed out in a recent interview in *The Body Politic* that the belief that the majority of Canadians do not support gay rights loses a lot of validity when one considers existing legislation.

He said, "Census figures from

1976 for Québec, Vancouver and four Ontario cities (Toronto, Kitchener, Windsor and Ottawa) come to 8 million Canadians whose elected representatives felt it necessary to pass such protections."

The sentiments of most MP's run from caution to out-and-out disgust. Robert Coates, a Progressive Conservative MP from Nova Scotia, was recently quoted as saying, "I think the more difficult we make it to be homosexual, the more willing they would be to conform to the norms of our society."

There seems little chance that gay and lesbian rights will be removed from the provincial arena and enshrined in the Charter of Rights. It is also clear that while the guarantee of legal protection won't automatically ensure equal opportunity in such areas as employment and housing, it is a necessary step.

CORRECTION

In a recent issue of this newspaper Beverley Luetchford was listed as winner of the second Ford Mustang in the TransCanada Telephone System's Hello Again Sweepstakes. The winner's name should read **Renzo Purchio of Dawson College, Montreal, Quebec.** The TransCanada Telephone System apologizes for any inconvenience this may have caused.

COPIEVILLE

TOP QUALITY PHOTOCOPIES

STUDENT RATES WITH I.D.

8¢

- close to campus
- immediate service
- color copies
- binding
- curriculum vitae
- theses
- 3-hole punch and collating - no charge

2050 MANSFIELD (Near Sherbrooke) 842-4401
700 DORCHESTER W (Central Stn) 866-2091
1520 DE MAISONNEUVE W (Corner Guy) 931-3083
(de Maisonneuve Location open Saturdays 10:00 to 15:00 & evenings to 21:00)



Two Students
are Required
to Help Select:

The Chancellor of McGill University

The Chancellor shall be presiding officer of Convocation and of joint sessions of the Board of Governors and Senate. He shall represent the University at official functions. He shall be an ex-officio member of the Board of Governors and of Senate. He may also be the Chairman of the Board of Governors if the Board decides in accordance with Article 1.3.4.8

Article 2.1.1
Statutes of McGill University

Nominations are open until 4:30 p.m. on Wednesday, February 16, 1983.

Women and students from the area of Graduate Studies and Research are encouraged to apply to specifically represent those constituencies on this committee.

Application forms should be delivered to Joann Pasquale, Administrative Secretary, at the Students' Society, General Office, 3480 McTavish Street.

Bruce Hicks
Chairperson
Nominating Committee

American psychologists see the light

The findings of a four year research and education task force composed of 31 researchers were endorsed by the Society for the Psychological Study of Special Issues at the annual meeting of the American Psychological Association in Los Angeles. The report included research from psychology, psychiatry, sociology, history and biology, as they relate to current social issues.

The task force reported the following findings:

1. Homosexual orientation is no more related to mental illness or psychological problems in general than is heterosexuality.
2. Therapy purporting to convert homosexuals to heterosexuality, whether voluntary or not, is of dubious feasibility, and ethically questionable.
3. Residual anti-homosexual bias in some elements of the psychiatric profession has retarded full acceptance of these findings.
4. Biological models for understanding homosexuality as an interaction between genetic factors or predispositions and environmental influence are promising areas of research that require further study.

5. Hormonal imbalance theories of homosexuality are not supported by the evidence.

6. The biological evidence demonstrates that homosexual and heterosexual orientations are equally natural from a scientific perspective. This conclusion is also consistent with modern evolutionary theory.

7. Several studies of life adaptations of lesbians and gay men show that heterosexuals and homosexuals are far more similar than different. Lesbians and gay men are more ordinary than extraordinary, whether we look at aging, parenting or loving.

8. Where average differences do exist between heterosexuals and gay people, they are likely to be harmful to individuals or society.

9. There is no evidence that homosexuality harms the family. Many lesbians and gay men contribute to the strength and cohesion of their families just as heterosexuals do. Many also rear children.

10. There is simply no evidence demonstrating that

homosexuality, or tolerance of it, is either a symptom or a cause of social decline, decadence or the fall of civilization. There is considerable evidence to the contrary from history, anthropology and sociology.

11. Homosexual behaviour has existed in many other cultures in various forms with diverse meanings. In several cultures forms of homosexuality have been integrated into the social life in positive ways. The majority of cultures have tolerated some form of homosexual behaviour.

12. In modern America, gay people constitute a minority group who suffer unwarranted discrimination and hatred. However, there are important differences between gay people as a minority, and racial or ethnic minority groups. Homosexuals constitute a cultural and a religious minority, in the sense that they are attacked for dissenting from a dominant religious belief system and set of taboos.

compiled by:
Executive/GALOM

Ash
Wednesday
Feb. 16



Eucharist and distribution of ashes

Noon: University Chapel, Birks Bldg., 3520 University St.

5:15 p.m.: Newman Centre, 3484 Peel St.

7:00 p.m.: Newman Centre
followed by a simple
fast-day meal.

SWAP

Make Your Holiday Work!
Cut travel costs and gain valuable work experience abroad with the Student Work Abroad Program (SWAP).

NAME _____

ADDRESS _____

PHONE _____

SWAP 82/83

Mail completed coupon to:

Devotre VOYAGES
côte! CUTS
The travel company of CFS
VOYAGES CUTS MONTREAL
McGill Student Union Building
514 849-9201

'Mom's a lesbian'

Loving a lesbian mother

by Paula Slepiewicz

The following is an interview with a McGill student, 20 years old, from the Northeastern United States. Her mother came out as a lesbian three years ago. The names used are pseudonyms.

Daily: How did you react to your mother telling you she's a lesbian?

Sarah: Well, when my mother came out to me I was seventeen years old. I think that makes a difference, what age you are. I was surprised but I wasn't shocked. It was something I had thought about before. About six months before she told me, I had asked her if she was having an affair with a woman who is a friend of the family and she said 'no'. As it turned out, they had been involved, but briefly. Because they didn't continue seeing each other, she didn't want to tell anyone about it — she was really nervous. She looked pretty shocked when I asked her.

Daily: What made you ask the question in the first place?

Sarah: I don't know, I know my mother very well, and communication has always been pretty open between us. At that point we were more of a partnership than a mother/daughter thing. Because she had been divorced from my father for a long time, I had sort of taken on the role of another parent within the house with my younger brothers. When she said 'no' I was pretty sure that she was lying, but didn't push it because she had said no and that was the end of that.

When she did tell me that she was involved with Ellen, I was initially a little bit stunned, though I guess my strongest reaction was anger. I felt that I had recognised my own feelings of attraction for women over the couple of years that preceded through my adolescence, especially over the year or so before she came out to me. At the time I was very involved with a boy and had just decided to put the whole issues aside. 'I am not going to confuse myself with that' was basically my decision, and so I was annoyed that I was forced to look at my own sexuality, because I was confronted with hers. I didn't feel that I had to be influenced, but the initial reaction was one of anger because I felt pushed to re-examine my own sexuality.

It's an adjustment of your conception of your mother, or father. With my mother it wasn't a very big adjustment because it wasn't a statement that she was sexual to me; I had always known that she was a sexual person and I didn't have a typical 'chaste mother who doesn't do anything for herself' view of her at any time.

Daily: How did your brothers react?

Sarah: My brothers' reactions were very different from mine. My youngest brother was ten then. The oldest one was away on a bicycle trip, and my mother felt that she needed to tell Richard soon, she didn't want to keep things from him, so he was told first.

His reaction was pretty calm, I don't think he talked with her about it as much as I did. Richard at the time seemed to be very open. He didn't have a lot of ideas about what is 'normal' and what isn't, and was probably less influenced by social attitudes than some other ten year olds, so he was pretty accepting in the beginning. And also pretty quiet, so it's hard to know what he thought.

David, who was fourteen, found out in an unfortunate way. As soon as he came back from his bicycle trip, Richard told him, 'Mom's a lesbian'. David beat Richard up. He said 'How dare you say that about my mother' and he started to pound him in the living room. My mother walked in on the scene of Richard on the ground getting hit and cleared up the situation. David was just stunned.

At that point he decided that he didn't like Ellen. He had known her before that and had gotten along very well with her, but from that moment for about three weeks he wouldn't say a word to her. Over the few months that followed he seemed to adjust to it pretty well.

Richard right now is starting to get anxious about people finding out. He doesn't tell anyone in school. I think only one of his closest friends knows. He worries that when kids come over to the house my mother is going to act like a dyke. **Daily:** Her sexuality aside, do you think you perceive your mother any differently since she has come out?

Sarah: No, I don't think so. She's always been a person who is changing. She doesn't think that people grow up and stay that way, that you reach middle age and then level out or anything like that. I think she's freer, stronger. She is expressing more of herself as she gets older, but it doesn't change my concept of who she is.

Daily: How open were you at the time, and how open are you now, about your mother's sexuality?

Sarah: At the time I told all my friends. I was in a very privileged situation where I had a group of friends who I knew would be accepting of the information — we had friends who were bisexual and lesbian. In my social circle, even though there was a lot of people who were uncomfortable with it — it certainly wasn't some kind of utopic, radical high school group — it was not an unaccepted thing. Even if there were people who were uncomfortable with it they wouldn't admit it because that wasn't kosher or correct or whatever. But I think that's very unusual.



Daily: Did your mother's lover have kids, and did you deal with them at all?

Sarah: Yes, that was interesting. She has two sons who have not been raised by her. Custody was awarded to the father even though she had wanted custody of the children.

They were raised in a way that was very different from the way she wanted them to be raised. They grew up in a southern community in the United States where there's a lot of racism and prejudice that was alien to her. It became more of a problem when she came out to them.

She told them pretty quickly after she got involved with my mother. They came up to visit the first summer that she and my mother were involved and she wanted to spend time with her boy and my mother together and not have to deal with the secrecy.

They dealt with it pretty well considering their background. One is a football player, and one was in his first year at a finishing school for young southern men.

The second summer there was a blow up. My mother got into a physical fight with the oldest son and pushed him out of her house in the middle of the night. They were at a vacation house together, a big fight happened, he started calling his mother and my mother names, telling them that they

were dirty whores and on and on. It just exploded, not out of nowhere, because everyone knew that the two of them were uncomfortable. They had dealt with it admirably, considering the place they lived in most of the year, until that happened. With the youngest one nothing like that ever happened.

She and her oldest son get along very well now. It didn't blow anything up as far as their relationship was concerned, though I am sure it was difficult for a while after that little incident. I think they're pretty well as close as they used to be.

Daily: What do you have to say about the idea that lesbians and gays are unfit parents, and that they should not deal with children period?

Sarah: It's ludicrous, it's completely insane, for a lot of reasons.

First of all, something that is obvious to me, that is apparently not obvious to other people, is that lesbians and gays are not perverse, deviant people who are primarily concerned with their sexuality. Well that is simply not true. They are no more preoccupied with sex than anyone else.

Their maternal and paternal capacity for caring is no different, they are not more self-centred than other parents, they have no more of a sexual relationship with their children than straight parents.

I think that as far as the child's sexuality being influenced by the parent's sexuality, yes, it has to be influenced because children are influenced by their parents. I don't think it is any more sure that a gay parent will produce a gay child than a straight parent will produce a gay child.

Having a gay parent is not a destructive influence. I think it is positive in the sense that children of gays and lesbians can gain a lot of strength from their parents' openness about their sexuality in a society that is against just that. Even if they aren't themselves gay or lesbian, it is good that they know that popular opinion doesn't have to be right and if it's wrong for you you don't have to live by it. If you can teach your children that that's a tremendous thing.

Daily: What do you perceive to be the main problems of dealing with having a mother who's a lesbian? What are the solutions, if any?

Sarah: I think the main problem is one of isolation. If the child of a gay or lesbian parent feels that there is no one that they can be open about their family with, then that's a big burden to carry around all the time. They are certainly getting enough negative messages from the rest of society that their parent is 'deviant', that they're probably being affected in some way that would make them 'abnormal'.

One thing that can really help change that is groups for gay parents and for children of gay parents that would provide a support network.

I think there are actually very few problems with actually accepting the parent's sexuality. I think the problems come in coping with the outside world's perception of your parents' sexuality.

Daily: How do you feel about doing this interview, about having your words on how you feel about your mother's lesbianism being spread across the McGill campus?

Sarah: Well, I don't know how I feel about it. I guess I've decided that I don't want my name on it. I don't disguise my mother's sexuality with friends or people I get into a conversation with where it's relevant, and I mention it to people who are going to be in contact with my family so that if they are going to be uncomfortable with it they'll have a little warning, but the interview is personal.

I guess that there is some level of fear that the information is free from my control. If there's a professor or someone else I have to come into personal contact with who's going to have an opinion of me adversely influenced by this, then I don't see why I should have to deal with that.

Ideally, it might be better to have my name on it, because the whole problem with the issue is that it's too closed, people are too afraid. But there are reasons for the fear. I hope the statements themselves are enough.



Young gays: The fight against ageism

Respectable middle-class gays can't have it both ways. They want the movies to reflect the private reality that they have always been unwilling to share publicly. They want most of all to be able to stay in the closet and not affiliate themselves openly as gay but at the same time they want nice middle-class motion pictures about two gay men who are account execs and are buying a co-op.

Vito Russo

by Nigel Cawhall

If you ask most people to describe "a homosexual", the standard response would be: an effeminate, white man in his early thirties who is relatively affluent.

Aside from the fact that this ignores lesbians, gay people of colour, non-effeminate, and economically underprivileged individuals, it also ignores the thousands of gay and lesbian people who are under 21 years of age. Lesbian and gay youth are one of our most ignored, and yet numerous, minorities.

Last year the federal government, once again, backed down in

the face of right-wing, hate-mongers and scrapped plans for lowering the age of consent from 21 to 18 years of age. This means that all gay and lesbian people under 21 are automatically breaking the law when they have sex with people of *any* age.

We can vote, we can drink, we can drive, but we cannot make love. This injustice is merely straight hypocrisy — minors are rarely, if ever, prosecuted. The mentality that propagated this injustice has managed to block attempts to open crisis centres for homeless gay teenagers.

So who are these young gay and lesbian people, and what are they doing? Contrary to popular belief, the lesbian/gay youth movement is *not* new. The first gay youth group on record was the Gay Youth Group of New York, formed in 1967 (pre-Stonewall). It originally had an age limit of 17 years and under.

In Montréal, the first gay youth organisation was established in 1976 under the auspices of the social workers at the Family Service Association. The group still exists today as the independently run Lambda Youth.

Today almost every major North

American city has some gay/lesbian youth movement, including groups in Ottawa, Hamilton, Halifax, and Kingston. At a time when many gay and lesbian organisations seem stagnant, the youth movement is experiencing a rapid turn-over and infusion of new blood.

Life for young gays and lesbians is quite different today than it was for our foremothers and forefathers. Youths nowadays go dancing with friends at mixed gay clubs, reading Rita Mae Brown, *The Body Politic* and/or *Blueboy*. During the school year young people can go to a gay and lesbian oriented religious group of their faith, or join other youth groups and talk about their culture, heritage, and future.

In the summer youths can go to lesbian/gay pride festivals and join gay athletic teams. For those with some money, vacations can be spent in Provincetown or at the Michigan Womyn's Festival.

All this is not to say that life is easy for young lesbians and gays. We have a daily battle with the immense ignorance of our straight peers. Coming-out to friends and family is still arduous and usually heart-wrenching. But it is done more frequently and horror stories are fewer, while eventual success stories abound. The difference between today and any other time in history is that now many information channels are available which help promote a positive self-image.

Although we grow up surrounded by our own culture, it is often forgotten that a lot of water and blood went under the bridge before we got to where we are. The "me generation" syndrome plagues the lesbian and gay movement. For a lot of people life is not too difficult and there is little motivation to do something for our community.

People forgot that the gains we have made could disappear. There is still a lot of work to be done. Gay and lesbian youths should be coping with some of the unpleasant legacies that our predecessors have left for us such as the split between gay men and lesbians, racism, and most of all, helping other young people battle ageism.

Whether gay adults are particularly sensitive to the "child-molester" myth or whether they are just generally ageist they seem quite prepared to let straights worry about young people. One example of gay ageism is the gay and lesbian communities' hesitancy in coping with juvenile prostitution — caused by straight parents having kicked twelve year old gay youths out into the street.

Rather than lobby the government to take the issues seriously, gay and lesbian adults bury their heads like ostriches and ignore this alterable social ill. What little attention has been paid to youth issues has often been related to lowering the offensive age of consent law. Unfortunately much of this "help" has been hypocritical and paternalistic and invariably ignores our views and wants.

When you want great taste, spell it out



Seagram's V.O.

Canada's most respected 8 year old whisky.

Anti-gay bias in psych

by Almée Laduc

Emily Slate, a student in McGill's doctorate program in clinical psychology was surprised when she was told last spring that she had failed her comprehensive examinations. When Slate re-wrote the exam and was again told that she had failed, she, along with several other students, got suspicious.

Slate, known to her professors to be a lesbian, has been researching lesbian and gay psychology for the past three years. This fall she was expelled from the program. Slate is

However, Slate wrote the second examination, and was told at Thanksgiving that she had failed again.

Shocked, Slate went to speak with her advisor and other faculty members. According to Slate, they informed her that she was, "disturbed, angry and militant." The clinical psychology professors' committee refused to reread the examination, and her advisor urged her to write a letter of withdrawal.

Slate repeated her advisor's suggestion to the Dean of Graduate Studies, Gordon MacLachlan, who

I was 'disturbed' when it was pointed out that I had organised a student research group, the faculty took this as evidence that I must be too neurotic to work on my own."

The committee also refused to remove the "F" from Slate's transcript — which will make it very difficult for her to transfer to another university.

According to Slate, the Chairperson was disappointed with the committee's decision and told her afterward, "the only sign of disturbance I see is that you still might want to be a psychologist."

In Slate's first year in the McGill graduate program, Peter Kaufman, a gay man doing gay related research was expelled from the PhD program. Kaufman complained to the Québec Human Rights Commission, who investigated the case; due to a lack of evidence no charges were made. The clinical psychology department at McGill had said that they were not discriminating against homosexuals — and that, for the record, they had an openly lesbian student in the PhD program doing gay research — Emily Slate.

To date, the McGill Clinical Psychology department denies that their treatment of Slate was motivated by anti-gay feelings.

Slate will give a talk on "Sex and Statistics: Kinsey" in room 333 of Concordia University's Hall Building this Thursday at 4 p.m.

The only sign of disturbance I see is that you still might want to be a psychologist.

a well known figure among several anglophone gay groups in Montréal. For the past few years she has given speeches on the influence of certain psychological researchers on common conceptions of homosexuality.

In May 1982, Slate, along with her graduating class, wrote the Clinical Psychology department's comprehensive examinations. That summer, she received a letter stating that she had failed. The exams were evaluated by a committee of six clinical psychology professors. Although somewhat stunned by the news, for she had studied hard for months, she accepted an offer to write a second comprehensive exam in September. She asked her faculty advisor how she could approach the exam differently. He was vague, and gave no specific suggestions according to Slate.

Similar papers pass

Meanwhile, Slate conferred with her student colleagues and found that their exam responses were similar to her own. They felt something strange was going on.

was surprised, saying that withdrawal would deny her the right to appeal any faculty decision to terminate her studies there. Slate then spoke with the Chairperson of the Psychology department, who agreed to speak to the Clinical Psychology department on Slate's behalf.

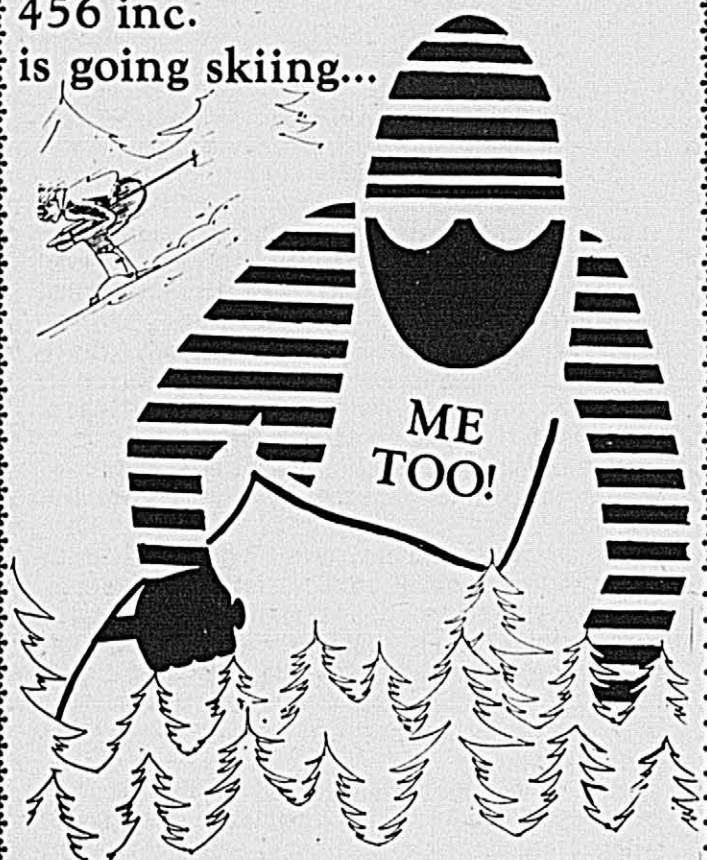
Nobody fails and Slate too

The Chairperson read through the clinical psychology department's exams. Since they were nameless he looked for a failed paper. There were no failed papers, but he found Slate's which he had unwittingly read. The Chairperson then showed it to fellow professors who also could not discriminate between her papers and others that were passed.

Slate launched an appeal. At the internal hearing the department stood firm, saying they would not reconsider Slate's examination.

"During the appeal, they reviewed my performance as a student over the past four years," said Slate, "everything I had ever done was interpreted as being proof that

Men!
456 inc.
is going skiing...



 Come do some night skiing at Mont-Belle Neige on
 February 23. Departure at 6:00 pm in front of the 456;
 Return around midnight. The cost is \$15.00 and covers
 transportation and ski-lifts. Tickets on sale at 456 until
 February 16.
 456 La Gauchetière West Tel: 871-8341

**Profits will be donated
 to McGill University
 for research
 into Herpes &
 Gay Cancer**

**A Special Invitation
 to the Gay Community
 of McGill to
 attend our**

**SKIN
 PARTY**
 Wednesday, February 16, 1983

**Live Video
 Laser Lightshow
 Body Builders
 Erotic Dancers
 And Many More Surprises!**

The Party will
 be held on all four floors
 of a single club!

LE jardin
 1252 rue Stanley

Montréal
**THE
 HOTEL
 WITH
 A
 DIFFERENCE**

L'AUBERGE

SAUNA • T.V. • SHOWERS
 1070 MacKay St. Montréal PQ H3G 2H1
 514 878 9393

Canada

**QUELLE
 DIFFÉRENCE**

L'AUBERGE

SAUNA • TELE. • DOUCHES
 1070 Rue MacKay Montréal PQ H3G 2H1
 514 878 9393

Anti-gay bias in psych

by Almée Laduc

Emily Slate, a student in McGill's doctorate program in clinical psychology was surprised when she was told last spring that she had failed her comprehensive examinations. When Slate re-wrote the exam and was again told that she had failed, she, along with several other students, got suspicious.

Slate, known to her professors to be a lesbian, has been researching lesbian and gay psychology for the past three years. This fall she was expelled from the program. Slate is

However, Slate wrote the second examination, and was told at Thanksgiving that she had failed again.

Shocked, Slate went to speak with her advisor and other faculty members. According to Slate, they informed her that she was, "disturbed, angry and militant." The clinical psychology professors' committee refused to reread the examination, and her advisor urged her to write a letter of withdrawal.

Slate repeated her advisor's suggestion to the Dean of Graduate Studies, Gordon MacLachlan, who

I was 'disturbed' when it was pointed out that I had organised a student research group, the faculty took this as evidence that I must be too neurotic to work on my own."

The committee also refused to remove the "F" from Slate's transcript — which will make it very difficult for her to transfer to another university.

According to Slate, the Chairperson was disappointed with the committee's decision and told her afterward, "the only sign of disturbance I see is that you still might want to be a psychologist."

In Slate's first year in the McGill graduate program, Peter Kaufman, a gay man doing gay related research was expelled from the PhD program. Kaufman complained to the Québec Human Rights Commission, who investigated the case; due to a lack of evidence no charges were made. The clinical psychology department at McGill had said that they were not discriminating against homosexuals — and that, for the record, they had an openly lesbian student in the PhD program doing gay research — Emily Slate.

To date, the McGill Clinical Psychology department denies that their treatment of Slate was motivated by anti-gay feelings.

Slate will give a talk on "Sex and Statistics: Kinsey" in room 333 of Concordia University's Hall Building this Thursday at 4 p.m.

The only sign of disturbance I see is that you still might want to be a psychologist.

a well known figure among several anglophone gay groups in Montréal. For the past few years she has given speeches on the influence of certain psychological researchers on common conceptions of homosexuality.

In May 1982, Slate, along with her graduating class, wrote the Clinical Psychology department's comprehensive examinations. That summer, she received a letter stating that she had failed. The exams were evaluated by a committee of six clinical psychology professors. Although somewhat stunned by the news, for she had studied hard for months, she accepted an offer to write a second comprehensive exam in September. She asked her faculty advisor how she could approach the exam differently. He was vague, and gave no specific suggestions according to Slate.

Similar papers pass

Meanwhile, Slate conferred with her student colleagues and found that their exam responses were similar to her own. They felt something strange was going on.

was surprised, saying that withdrawal would deny her the right to appeal any faculty decision to terminate her studies there. Slate then spoke with the Chairperson of the Psychology department, who agreed to speak to the Clinical Psychology department on Slate's behalf.

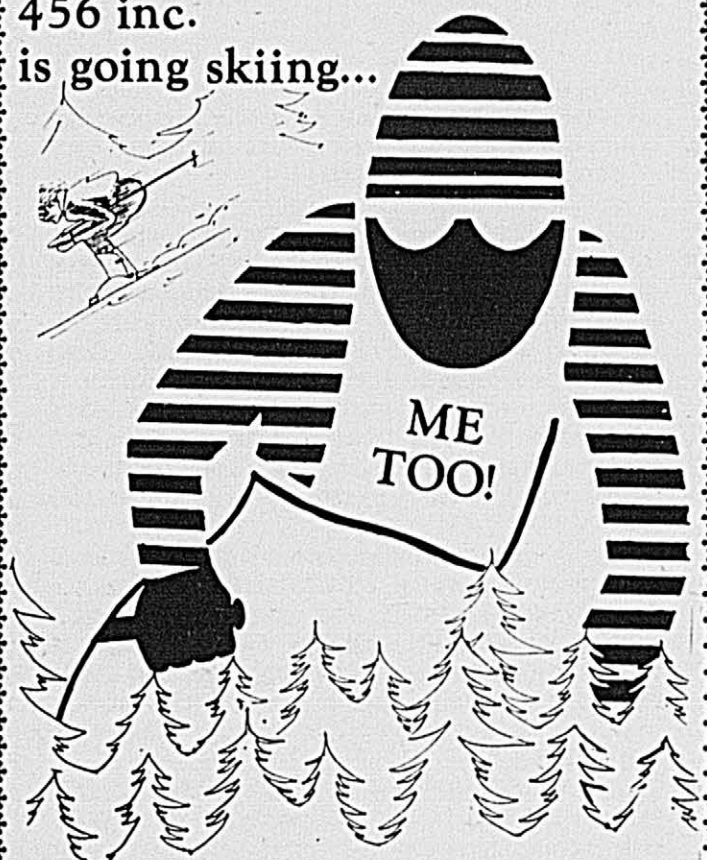
Nobody fails and Slate too

The Chairperson read through the clinical psychology department's exams. Since they were nameless he looked for a failed paper. There were no failed papers, but he found Slate's which he had unwittingly read. The Chairperson then showed it to fellow professors who also could not discriminate between her papers and others that were passed.

Slate launched an appeal. At the internal hearing the department stood firm, saying they would not reconsider Slate's examination.

"During the appeal, they reviewed my performance as a student over the past four years," said Slate, "everything I had ever done was interpreted as being proof that

Men!
456 inc.
is going skiing...



 Come do some night skiing at Mont-Belle Neige on
 February 23. Departure at 6:00 pm in front of the 456;
 Return around midnight. The cost is \$15.00 and covers
 transportation and ski-lifts. Tickets on sale at 456 until
 February 16.
 456 La Gauchetière West Tel: 871-8341

**Profits will be donated
 to McGill University
 for research
 into Herpes &
 Gay Cancer**

**A Special Invitation
 to the Gay Community
 of McGill to
 attend our**

**SKIN
 PARTY**
 Wednesday, February 16, 1983

**Live Video
 Laser Lightshow
 Body Builders
 Erotic Dancers
 And Many More Surprises!**

The Party will
 be held on all four floors
 of a single club!

LE jardin
 1252 rue Stanley

Montréal
**THE
 HOTEL
 WITH
 A
 DIFFERENCE**

L'AUBERGE

SAUNA • T.V. • SHOWERS
 1070 MacKay St. Montreal, PQ H3G 2M1
 514 878 9393

Canada

**QUELLE
 DIFFÉRENCE**

L'AUBERGE

SAUNA • TELE • DOUCHES
 1070 Rue MacKay, Montreal, PQ H3G 2M1
 514 878 9393

by Michel-Adrien Sheppard

John Boswell, *Christianity, Social Tolerance and Homosexuality*: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century, University of Chicago Press, 1980 (Winner of the American Book Awards for History)

John Boswell, a young American historian, has surely produced one of the most explosive scholarly works on the relationship between the Christian religion and sexual ethics — more particularly gay sexuality — within recent memory.

Ranging over some fourteen centuries and based on a detailed scrutiny of an extensive literature in about as many languages, Boswell's study of the early and medieval Church's shifting attitudes towards homosexuality lays the groundwork for further examination of a topic long barricaded behind prejudice and neglect. *Christianity, Social Tolerance and Homosexuality* will undoubtedly give rise to heated controversies in the academic and ecclesiastical community for years to come, as it challenges our most familiar assumptions about the Church's supposedly continuous revulsion and persecution of the "invisible minority".

With an extremely broad grasp of empirical material (legal, theological, poetic), and with a reasoning both fierce and witty, Boswell presents what many will perceive as a revolutionary argument: namely, that intolerance of homoerotic attraction and gay sexuality were not an essential feature of Christian moral and sexual ethics until the emergence of "Scholasticism" in the High Middle Ages (14th century).

Boswell's message is quite straightforward. Church attitudes towards gays followed no consistent pattern in the historical periods studied, but rather oscillated between strict condemnation and repression in certain periods, and casual indifference or *open tolerance and protection* of homosexuality among the general populace and between clerics (including many bishops, abbots, and deacons since canonized!) in others.

Christianity evolved in its initial phase within the Roman Empire. Popular Christian attitudes were bound to reflect many cultural trends in ancient Rome's flourishing urban society, one of which was an open familiarity if not idealization in many poetic and artistic works and philosophical discourses of homoerotic attraction as a form of superior spiritual communion.

Early ecclesiastical positions were at best ambiguous on the question of homosexuality. According to Boswell, scriptural and patristic (early Church "fathers") authorities never came out with any clear condemnation of homosexual proclivities *per se*. Nor did they manifest any generalized prejudice towards gay people despite the violent hostility of a number of ascetic authors such as St. Augustine.

Indifference to homosexuality

Christian sexual teachings of the time on celibacy or abstinence for married heterosexual couples had little to do with later procreative justifications of sexual pleasure, but instead focused rather on the desirability of *non-obsessive* sexual behaviour. Remonstrations against homosexuality comprised an extremely marginal part of the moral doctrine which dealt in more extensive detail with prostitution, sexual excess and adultery — primarily heterosexual pursuits. Repression of gay sexuality, which was still considered in many ways part of the "mainstream" in popular culture, was the least of the early church fathers' concerns.

Accompanying the disintegration of the Imperial Roman society in the fifth century and the disappearance of the distinctive gay subculture that coexisted within it a dramatic alteration in moral prejudices found expression. It included increasingly intolerant conceptions of moral propriety on the part of church and civil authorities.

While Boswell states that the causes of growing prejudice towards social and moral "deviance" are at best conjectural in light of the little historical data that has survived, he hypothesises that more rigid definitions of legitimate sexual outlets, the exclusion of erotic pleasure as a positive good, and general disapproval and hostility of those who were different might have been related to the massive social disruptions caused by the Barbarian invasions and the growing *ruralization* of European society. The latter factor is associated with more conservative kinship or family-centered values.

Since Christianity had been the official religion of the Roman Empire since the fourth century and was the only organized force to survive its demise, "it became the conduit through which the narrower morality reached Europe." It was not, however, the author of this morality.

Boswell argues that there was nothing inherent in Christian morality that made it peculiarly liable to the extreme homophobia of later times.

Boswell's interpretation of written records of the early

bookreviewbookreviewbookreviewbookreviewbookreviewbook

Christian tradition

medieval period leads him, though, to conclude that controversy over gay eroticism still continued despite the changed moral attitudes and the destruction of an open gay community. While procreative purposes were strongly emphasized for heterosexuals, many church authorities viewed gay attraction as perfectly "natural" for those so inclined, even if objections to its genital consummation grew more rigid.

Even during these so-called "Dark Ages", as civil legal codes throughout Europe attempted to regulate social behaviour and foresaw harsh punishments or disabilities for gays, and other minorities, many national churches, while condemning the still prevalent phenomenon of gay relations between priests and monks as violations of their vows of celibacy and chastity, often refused to support government repression of civilian gays or imposed penances which were light in comparison with what those guilty of stealing, drunkenness, or adultery faced as punishment.

A tradition of tolerance

Boswell shows that, under the surface of this official textual opposition to homosexuality on the part of the Church, a powerful tradition of tolerance of love themes and strong emotional bonds between male clerics continued to exist. Quasi-erotic forms of epistolary address between teachers and pupils, or abbots and monks, even if they weren't necessarily accompanied by physical love, evoke a wealth of associations simultaneously paternal, spiritual and lover-like without parallel in heterosexual contexts.

They suggest a form of intense spiritual relationship that has little in common with what would be considered the simple camaraderie between "buddies."

Boswell appropriately warns against extending modern Christian attitudes backwards into time. Teachings now central to Catholic doctrine were often no more than casual observations of those who first enunciated them, and were

often strongly contested. A better index of general feelings on the issue is the candour of many allusions to homosexuality in a number of ecclesiastical writings or in the personal correspondence of many well-known clerics of the early medieval period.

Christianity, Social Tolerance, and Homosexuality

John Boswell



Lesbians in uniform: no

by Moira Ambrose

Kathy Jon (not her real name) is a 21-year old bisexual student in Women's Studies at Concordia's Simone de Beauvoir Institute. After studying at the federal Coast Guard Academy in Sydney, Nova Scotia, she was stationed on an ice breaker in Québec for three months. Jon left the Coast Guard after being persistently harassed on account of her bisexuality.

Daily: How many women were on the ship?

Jon: Besides my friend Claude there were two waitresses on the ship and later on one clerk with 60 men. At the college there were 25 women and 125 men.

Daily: Did you define yourself as a lesbian either at the academy or on the ship?

Jon: At the academy I was close friends with two women, Claude and Janet. Because there were so many men around all the time, we saw men, but I slept with my friends as well. At one beer bash my friend and I only danced with each other. The men were mad and pulled us apart. They were very upset because they felt it was our duty to dance with them.

On the ship Claude and I shared a cabin and we did sleep together. I define myself as a "political

lesbian", but am bisexual. One time on the ship I had fallen asleep on my friend's bed and an officer came in and told me to leave.

Daily: What kind of treatment did you receive on the ship as a result of your being a lesbian?

Jon: They (the men) used to put pornography outside our cabin and in our rooms. Now I realise it was sexual harassment.

One man, the ice observer, was sympathetic. One time Claude and I went into his cabin to talk and the other men immediately jumped to conclusions. He went into the mess where they were talking and straightened them out. If we had known ourselves that we were lesbians or had come out verbally, it would've been a lot tougher.

Daily: Did you ever try to explain your feelings to the men?

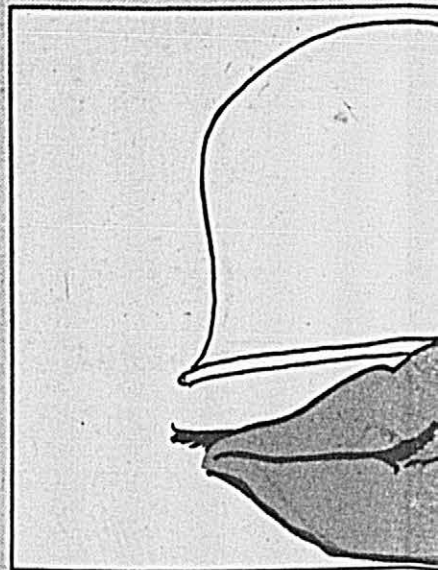
Jon: No, I didn't try to explain it on the ship, but I did at the college. At the academy they did things I would call dyke-baiting. But it didn't need justification as far as I was concerned. It wasn't as hard at the college because I was still playing a heterosexual role.

It (the lesbian relationship) wasn't as obvious on the ship because we shared a cabin. It came up more at the college when we always walked around arm-in-arm.

The guys used to say that it was

too bad there were only 25 women at the college and three were lesbian. Most people were homophobic and they really thought we were weird. The men had posters of Farrah Fawcett on their walls and that's what women were supposed to be like. Not only did we have the stigmatism of being bisexual, but of being women.

The men didn't have close relationships with other men. It was a severe case of male-bonding. They were jealous of some friendships among women like Janet, Claude and me because it would get in their way. Because of our closeness they



reviewbookreviewbookreviewbookreviewbookreviewbook

in sexual ethics

From the seventh to the eleventh centuries, the ecclesiastical authorities on the whole adopted an approach to gays that was relatively mild for the times. Boswell states that the notable restraint of contemporary Church enactments argues very strongly that homosexual inclinations or behaviour *between consenting adults* was no more (if not less) reprehensible than extra-marital heterosexual behaviour. Interestingly enough, it was commonly associated with the sheltered nature of monastic life, as shown by the constant efforts of the Church itself to curtail gay sex among monks.

Boswell attributes the relative indifference to homosexuality to the underdeveloped nature of early feudal state structures and the consequent general lack of government control of personal life, which left room for the self-regulation of sexual mores. Boswell writes that

"evidence suggests...that attitudes towards homosexuality grew steadily more tolerant throughout the early Middle Ages. The centuries during and immediately following the fall of Roman urban culture witnessed the most hostile period of ecclesiastical thought on all sexual matters, due to shifts in social patterns, the influence of Eastern ascetic philosophies, and a Christian revulsion against Hellenistic hedonism. But this reaction never seems to have affected the majority of Christians..." (p.306)

The renewal of a vibrant European urban culture in the eleventh and twelfth centuries also saw the reemergence of a distinctive gay subculture in the many parts of the Western Europe. The so-called "Renaissance of the Twelfth Century" witnessed an efflorescence of learning and artistic

development: this was the period of Gothic architecture, and of important developments in medical, agricultural and scientific knowledge. There was also, and more significantly, a greater familiarity with, and admiration for, classical literature. This included, of course, the rediscovery of the frank discussion of homoerotic themes in the writings of Lucullus, Martial, Vergil, Juvenal, Ovid, and many other Latin poets and thinkers.

In imitation of classical themes, erotic passion suddenly became the subject of a large proportion of literary preoccupations from the wild abandon and hedonism of the *Carmine Burana* (popularized in the 19th century opera of the same name by Carl Orff) to the loftiness of knightly and courtly love.

Church attitudes also evolved in the direction of greater tolerance. It repeatedly refused to impose penalties for homosexuality or to enforce those in existence, and turned a deaf ear to the vociferous group of violently homophobic ascetics. Meanwhile, another party in the Church began to openly assert the positive value of gay relations in an unprecedented outburst of homoerotic Christian literature. Boswell notes that this tolerance is remarkable, since the twelfth century was a period of vast clerical reforms, of moves to enforce strict obedience of the vow of celibacy and to upgrade priestly morality.

Boswell calls this reappearance of an open gay culture for the first time since the decline of Rome "the triumph of Ganymede". (Ganymede was a mythological figure commonly associated in Greek and Latin poetry with gay themes and became a widely understood symbol for the twelfth century renaissance of the homosexual movement in thought and literature). Most of the "gay" Christian writers of this period were in no way considered "deviants".

Boswell states that the bulk of their literary output comprised standard religious themes of an entirely orthodox

nature; this group counted among its numbers some of the most prominent churchmen of the time who held positions of considerable ecclesiastical power, none of whom was ever accused of holding heretical theological opinions.

Boswell writes that the outpouring of gay literary discourses was "the product of a society in which gay people were an important segment of the population, where defenses of gay love were sufficiently common to have taken on a defiant rather than an apologetic tone and to have inspired poetic genius in representing them." (p. 260)

This extraordinary efflorescence of homosexual experience, with its own literature, its slang and artistic codes and elaborate philosophical responses to critics did not survive past the late thirteenth century. Boswell's thesis is that the rise and consolidation of stronger government institutions aiming at control of all aspects of social existence was one of the main factors. He writes: "Perhaps the single most prominent aspect of the period from the later twelfth to the fourteenth centuries was a sedulous quest for intellectual and institutional uniformity and corporatism." (p. 270).

Ecclesiastical and civil administrative machinery was being strengthened all over Europe, and theology was rapidly being fitted into systematic and rigidly codified compendia (the most famous being St. Thomas Aquinas' *Summae Theologiae*). The thirteenth and fourteenth centuries saw the triumph of "medieval scholasticism": collections of canon law joined Roman civil law with the most orthodox interpretations of Christian religious principles in an effort to standardize clerical control of moral, ethical and legal conflicts.

Coinciding with this increasing institutional rigidity and the emphasis on conformity, particularly in matters of faith, popular attitudes towards a number of previously tolerated minorities changed in the direction of a strong antipathy, that the ecclesiastical texts of the period could not fail to express: Jews and Muslims, who had early made significant and much admired contributions to European culture by translating major classical scientific and philosophical treatises, "heretical" religious sects, "sorcerers" and gays suddenly became hated outcasts and victims of vicious persecution.

Church and government efforts to stamp them out all testify to massive intolerance to any deviation from the standards of the majority, for the first time enforceable in the newly emerging corporate-feudal state systems of the epoch. These attitudes were reflected in, and perpetuated by, their incorporation into later High Middle Ages legal and theological compilations, many of which continued to influence European society into the nineteenth century, and perhaps to this day.

The propaganda of the Crusades period against the Moslem people of the Middle East and the Albigensian heretics of French Provence, and violent diatribes against the European Jewish minority started to regularly associate these feared "enemies" of European Christendom with repugnant forms of sexual perversity: the raping of women, the molesting of children, the selling of boys into sexual slavery, orgiastic homosexual practices during religious ceremonies...

In such an atmosphere, homosexuality could not survive as an open community. From a minority preference no more "sinful" than excessive drinking, gluttony or sloth, it had become a vice and a crime worse than murder. Homophobia was here to stay in a virulent form in the Christian world.

There are a few weaknesses in this book, the most telling being the almost total absence of any discussion of female homosexuality. This is certainly not the author's fault. As he explains, references to women in the material surveyed are scarce, no doubt a reflection of the widespread misogyny of the Church.

Despite this gap, John Boswell has undoubtedly contributed a major work to a part of Western social and intellectual history that is still shrouded in mystery. The book is not, however, intended by its author to be the conclusive statement on the topic of early Christianity's fluctuating positions on gays and homosexuality.

It is rather, as Boswell makes clear in numerous places, a preliminary commentary in a field of historiographical research so unexplored until now and where so little satisfactory knowledge exists that, beyond certain modest conclusions and the facts that would tend to support them, little can be asserted with confidence. As he writes in his conclusion:

"the writer on this subject cannot hope to avoid leading his readers down many wrong paths or, occasionally, coming to a dead end. His comfort must subsist in the belief that he has at least posted landmarks where there were none before and opened the trails on which others will reach destinations far beyond his own furthest advance." (p. 334)

t one of the boys

did not have as much control over us.

Daily: What made you finally leave the Coast Guard?

Jon: The last example of pornography got me really upset and I quit. It was a picture of a penis. It wasn't even original, but they laughed and Claude cried. I went to complain to the captain. Because of the male hierarchy he wasn't going to fight with a woman, but he didn't care about what happened.

Instead he just yelled that I should speak French on his goddamned ship. Claude spoke French, but I was upset so I spoke in English.

Besides, it was a federal ship, so you could speak the language of your choice. We wanted to complain and he gave us the address of a man to write to. The next day the captain came and asked me when I was going to quit.

I only realised it was harassment when I was unemployed and went to manpower to fill out an application. I don't know if anyone on the ship would have defined it as harassment because everyone wanted us off the ship, from the captain down.

Daily: Were you and Claude strong feminists when you were on the ship?

Jon: If we accepted the passive female role we wouldn't have been there. We were both very feminist on the ship, but most women aren't because they don't want to alienate the men they have to work with.

Once one man showed me a pornographic picture and wanted to know why we were offended, but he just couldn't understand. Another time Claude was wearing a button against violence against women and one man came up to her and said that violence against children was worse.

Daily: How did women at the academy react to your lesbianism?

Jon: The other women thought we were strange when we slept together, but they understood better

than the men. It was a bizarre place though; the competition among the women was high because most of them were competing for men.

Daily: How is your life different now than it was on the ship?

Jon: University is the first time I've been able to relax. It was more relaxed at the college than on the ship because we could sleep together and it was more natural. At the academy three of us were extremely close and gave each other emotional and physical support. We would always walk arm-in-arm, but now at Concordia with the two close friends I have, it's more a deep emotional than physical closeness. We don't hold hands or anything when we walk. That's a pity.

Daily: Were there any gay men on the ship or at the academy?

Jon: Not that I know of, but there must have been. There was one math teacher at the college called Gay Bob. He was really open and used to bring his lover to beer bashes. Daily: Did you have trouble with your bisexuality before entering the Coast Guard?

Jon: I've known I was bisexual since I was ten. During high school the soccer coach found out I was having kind of a relationship with a woman and he would never play us after that. Being heterosexual had privileges.



GRAPHIC - MARG BATTISTON

The Man in the Window

You light your cigarette
smile at me from across the table
Is the coffee all right

fine, I reply

Do you want some orange juice
these are grapes

no thank you

In the yard behind you
a kid who's climbed the swingset
waves to me; I wave back

What is it, you ask

Just that kid
the one on the swings

You turn, O. Francois
he's my brother's son
he's my brother's son

Your brother lives here

Yes, downstairs

Does he know

We've never talked about it
but I'm sure he's noticed

The kid jumps down
out of my view

Dark clouds gather, it's going to rain

I have to leave, I say
I've homework to do

You stand, put out your cigarette
walk to the hall, return
with my army coat

When I look back
walking down the street
I can't see your face in the window;
only the reflection
of an overcast sky

Mike Phelps

A mon fou

Je me demande c'est qui m'a frappé en toi
C'est quelque chose d'implicite, je sais
la joie qui me surpasse quand je te vois
me semble un incroyable conte de fée

C'est pas tes yeux de j'sais pas quelle couleur
C'est pas tes cheveux bruns ou ta moustache
ou regard, je te fixe — toi, tu m'effleures
il faut pour ma santé que je te lâche

Voilà pourquoi je n'te dirai rien
de mes émotions si inconnues
Et même si ça ne m'ira pas bien
faut faire semblant que je n't'ai jamais vu

L'amour, c'est très bien, comme on sait tous
mais quelquefois ça n'a pas même pas un sou

Ken Monteith
9 juillet 1981

Small Comfort

The comfort of ritual
disturbs the anarchist
as he tucks and meows
on the edge of
another

at the dawn
nothing but music
and familiar lines

curling and posing
for a momentary
repartee the

bow strokes he
line snaps he
demands
exclamation
the motion of slow
lips and saxophone

Ian Stephens

Theme and Variation

I. Variation

We meet the year on its first day.
I do not remember what I said last night.
(Champagne, darkness, the taxi driving west.)
It resolves quietly as the cat entering to make acquaintance.
Later I smoke my twenty-sixth cigarette.
You describe your childhood.
I give you directions to return the way you came.
Walking with you partway, you turn.
You have forgotten something important.

Some days are miserable as certain poems.
Others are not.
I should not make such distinctions.
You have seen what I have written.
Now you know me.

From my kitchen window I watched you walking
on Sherbrooke Street until I could watch no more.
I should not tell you this.

II. Theme

We meet
at crossroads
where the year
leads us

We wake to trust
an awning of speech
the day is too young
for lies

stones thrown
from empty childhood
land behind winter

The day pairs us
older now
we lie where we slept,
awake

within
a clash of shields
thins to boundary,
unguarded

at journey's end
we sleep alone
Robert Strazds

shy kitten,
waxy and soft,
red lips
in a red sweater
the pale skin:
hustlers
jump
in a wink.

Ian Stephens

Tes yeux
sur moi
ton sourire
vers moi
tes mains
sur moi
tes lèvres
sur moi
ton corps
à côté de moi
encore
sur moi
ton dos
vers moi
mais je t'aime....

Ken Monteith
6 mars 1981

...but of course you cannot understand.
These are my feelings, not yours.
Feelings I don't understand—
at least not entirely—
and feelings you don't know about.

Then perhaps the answer is to follow them,
to follow the impulse to meet you.
Of course some of what I would like
can probably never be realized,
and perhaps it should not.

But I could meet you.
and I could be a friend to you.
You might even be a friend to me.
(Is that too much to hope for?)
Maybe not.

It may be much too bizarre for you.
(I am quite sure it would be for me.)
My greatest fears may be realized:
you may misinterpret me, or worse,
you may interpret me....

Ken Monteith
30 July 1981



Womyn loving womyn

by Betsy Pritzker

There is a growing concern among lesbian feminists over what may be considered a return to lesbian invisibility within the feminist movement.

There appears to be rising denial of lesbianism and lesbian oppression within the feminist movement. There is an increasing participation of lesbians in a number of struggles: the anti-nuclear movement, the feminist anti-pornography movement, prison reform. This is occurring to the exclusion of working on lesbian issues or developing lesbian feminist analysis.

The changes and developments within the women's movement over the last several years have led to at least two significant trends:

- 1 A retreat from lesbian politics, and
- 2 the integration of lesbians into many non-lesbian and even non-feminist struggles.

For a number of reasons, lesbian women find it necessary to work with both gay men and heterosexual women.

In relation to the gay rights movement, lesbians struggle to obtain and ensure lesbian representation and feminist association within the gay movement. However, attempts made by lesbians to ally themselves with the gay liberation movement are not entirely successful. (One of the most obvious obstacle to potential alliance between lesbian women and gay men is the extent to which misogyny exists within the gay movement.)

In relation to the women's movement, it appears that there is less lesbian visibility than in prior years, lesbian feminist political analysis and activity that emerged in the early 1970's has disappeared to a large extent.

Many lesbians in an effort "not to alienate straight women" and gain respectability for their political activities, abandon work on lesbian issues. Indeed it seems that the women's movement has become a comfortable closet for lesbians to work in.

As a lesbian feminist living in Montréal, I have observed three major developments in the course of my involvement in feminist/lesbian movements.

The first is participation of lesbian women in feminist groups consisting of both heterosexual and lesbian women. Obviously, such groups do not concentrate principally on lesbian issues yet, in addition, they never actively endorse exclusively lesbian concerns.

The McGill Women's Union may be taken as a case in point. Theoretically, the Women's Union is equipped to meet the concerns of lesbians. However, aside from a token meeting on lesbianism, the Women's Union has yet to address the needs of lesbians or even explicitly welcome lesbians into its ranks. This attitude is evident in the content of the annual Women's Union promotional pamphlet (a summary of the group's functions) which ignores lesbians and lesbian feminist issues.

The second development consists of lesbians organising feminist groups amongst themselves. In the past decade there has been a proliferation of feminist culture resulting in women's music festivals, coffeehouses, dances, bookstores, community centres, self-defense schools. Although lesbians are often responsible for such developments, this fact is not recognised.

One reason is that at this point the women's move-

ment is more highly respected than the lesbian or gay movement. The oppression of women is considered a legitimate political and social concern whereas lesbianism is still seen as a psychological phenomenon and sexual perversion.

Respect for feminism is revealed by the fact that a woman can use her involvement in feminist issues as part of her credentials in relation to job opportunities and/or academic achievements. For example, editing a women's newspaper, working in a battered women's shelter, or peer counselling in a rape crisis group are impressive experiences to include in a resumé. Participation in a lesbian group is not considered an asset; in most instances inclusion of such activities would probably detract from the women's overall qualifications.

This also applies to feminist research at universities that have women's studies programs. Despite the fact that lesbians are often involved in women's studies programs, lesbian feminist content and materials are absent from such studies. Reference to lesbians is seldom made.

There is a pressing need for lesbian books and research to appear which examines the diverse aspects of lesbians' lives, their oppression, as well as their resistance. The fact that so few books on lesbianism exist, despite a number of excellent lesbian scholars and writers, is an indication that lesbian perspectives are neglected.

Another difficulty is that lesbians are often overly concerned about 'alienating straight women' and therefore avoid defining their organisations as lesbian ones. However the social status of lesbian and heterosexual women is significantly different. Whether they are feminists or not, heterosexual women are part of the dominant culture and are able to socialize within it.

Finally, it must be stated that although lesbians often concern themselves with the needs of heterosexual women, concern is seldom reciprocal. Lesbian and feminist women must begin to examine lesbian concerns. They must also acknowledge the importance of bringing these issues to the front. Furthermore, feminists cannot disregard the needs of lesbian women who desire their own lesbian organisations in which to develop strong lesbian feminist politics and pride.

A last question that should be addressed is the recent tendency for lesbians to organise visibly around concerns other than lesbian oppression. In considering the position of lesbians in relation to other social issues, and the fact that so few lesbian political organisations exist, this tendency appears particularly self-defeating. Lesbian 'anti-nuclear' groups are an example of this dynamic.

Clearly there are a variety of important non-lesbian issues which require the support of all women working toward social change. Nevertheless, it is essential that lesbian and feminist women focus additional attention on lesbian oppression and begin to work together to develop and expand lesbian periodicals, resources, and political organisations.

It is unfortunate that the women's movement — a movement which professes to address issues related to women of all races and sexual orientations — is ultimately discriminatory in its attitudes towards lesbians and lesbian concerns.

844-3309
1433 STANLEY
(Peel Metro)

ENTRE NOUS
COIFFURE INC.

extends a very warm welcome
to all our Gay Friends at McGill



PRIAPE

1661 Est. Ste Catherine
Montréal 521-8451

"Le sex-shop gai"

L'Androgyne

ANNIVERSARY SALE
1 year on St. Laurent

GAY, LESBIAN
AND FEMINIST
BOOKSTORE

3642 ST-LAURENT
2nd FLOOR
842-4765

20% off on all our books
FROM FEBRUARY 7 TO 20th

Salon de
BRONZAGE

1118 Ste.-Catherine West, Suite 204

Tel: 866-0837

OPEN

Monday to Friday
8:00 a.m. to 11:00 p.m.

Saturday & Sunday
12:00 noon to 7:00 p.m.

PRICE

30 Min. \$5.00
45 Min. \$7.00
60 Min. \$9.00
Facial \$3.00

SERVICE

Showers
Shampoo
Towels
Blow Dryer
Coffee
Fresh Juice

**Rx
SUNLEIL
SPECIAL**

**10% OFF
ON SERIES OF
5-10 or 15
SESSIONS.**

Double jeopardy: black gays in middle

by Robert Pennant

The experience of being black and gay (or is that gay and black) is, to borrow a phrase, like nothing else and like everything else.

While society is increasingly accommodating, there are still frontiers that need to be crossed. As a gay man, I know the day has yet to come when a public display of affection between persons of the same sex will not be a privilege to be enjoyed only by the reckless and foolhardy.

Until that seemingly elusive day,

some will consider being a member of the gay minority as a mark against them.

I happen to be a member of two minority groups and, consequently, I may be considered as having two marks against me. However this affords a unique perspective — sensitivities are heightened. Being black and gay means having to deal simultaneously with a world that is often both racist and homophobic.

A gay person who is black finds him/herself in a situation that elicits mixed reactions. There are

those who put black gays on a pedestal. They pat you on the back for "being so very brave."

At the same time, I can expect to meet those who will say "You're gay and black...at the same time?! My, how charming!" I suppose condescension is an enemy every minority group has to come to grips with.

You are doubly threatening to some people. It can be enough of a trial accepting someone as black, let alone gay. There are more questions the lay person will ask

her/himself. Accompanying this may be more ignorance, irrationality and fear.

On the brighter side, reactions to the gay-black experience may be likened to the domino effect: once you've accepted someone as being black, you've got his/her gay side licked (as it were.)

Unfortunately, unconditional acceptance by society, or even the black and gay minorities themselves, is often not the case in reality.

There are certain myths espous-

ed by white gay people about black gays. There are fears (or fantasies) that some white gays have about being violated by massive, lust-filled, sex-crazed blacks.

In general, other gay people view black gays as somewhat of a novelty. A look-but-don't-touch attitude seems to prevail. Fortunately, in the United States and in some Canadian cities, there are groups designed to assist the integration of black and white gay people.

While the attitudes of white gays towards black gays may sometimes be less than favourable, the attitudes of black people toward gay blacks are often hostile.

Other blacks feel that they must battle oppression, income inequality and other forms of discrimination. They strive to build community and a sense of solidarity to protect their rights and culture. If one of their number is gay, it is often perceived as a threat to the cohesiveness of the group. The strength of most groups begins to wane when cleavages develop. Blacks have one stigma and do not seem to want to deal with another.

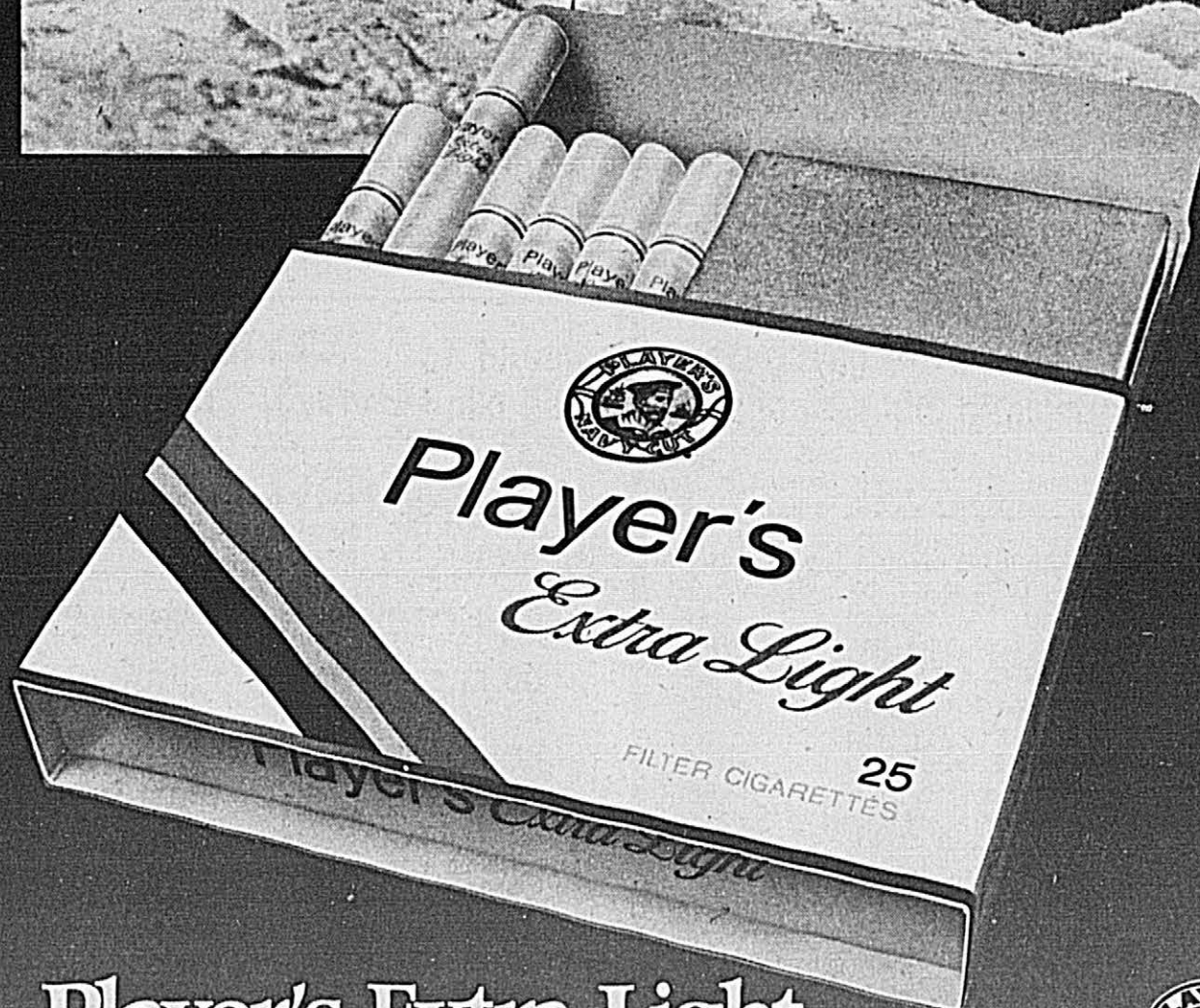
Sometimes a question of allegiance to one of the two minorities surfaces. Deciding where to place the stronger affiliation is difficult. One group cannot be neglected in favour of the other and loyalties to both groups are expected.

In my mind, stronger ties belong to the minority that is currently facing the most oppression and discrimination.

Determining this may be difficult since over the years both blacks and gays have both been granted legislation designed to protect their rights.

In any case, the question of allegiance seems to imply that blacks should be blacks, and gays should be gays and the two should not mix. It also implies that a choice must be made, when really the two need not be mutually exclusive.

A human being is a human being is a human being no matter how many minorities they happen to be a member of.



Player's Extra Light.
Enjoy the taste of Player's in an extra light cigarette.



Warning: Health and Welfare Canada advises that danger to health increases with amount smoked — avoid inhaling.
Average per cigarette: 9 mg "tar", 0.8 mg nicotine.

For millions of readers, the ultimate dreadfulness of 1984 has been brought home as the system where love was to be a crime, where lovers could not even be seen to touch, where the smallest sign of affection was a political gesture. And how many of them consider that all this was so for homosexual lovers in the real world of 1949, of 1959, of 1969, of 1979?

Andrew Hodges

Confessions of a lapsed activist

A personal overview of the movement

by Robert Strazds

"Why are you calling attention to yourselves?" will be one of many comments concerning this issue. The experience of the last Daily Gay Issue attests to this.

A reasonable answer to this might be: you need to know who we are. But this answer often turns into streams of apologia and defensiveness. It is inevitable: when any minority is given a public stand, it is on trial. The speakers for the minority are aware of the assumptions made about them, and feel compelled to prove them wrong.

The gay minority is unlike any other minority. We are not "visible". There is a subtlety of social pressure not accorded any other minority. There is an undercurrent of fear and suspicion of something strangely different, all the more potent for its mystery.

Why are we who we are? The parade of answers offered by psychology, medicine and the like, is stunning.

An example of this is the unsubstantiated genetic research suggesting that gay men are possibly missing a vital X-chromosome? (I suppose in bisexual men it is only gently deformed.) Interesting as this research might be, the search for answers carries the implication that if the "cause" is determined, the "problem" can be corrected.

And why not? Wouldn't it make life easier for us? Save us from the devastating fact of being different, ostracized and oppressed by the society we live in?

We've gone past the need to examine our origins; we've come far enough to say, we are here. We will not be standing in line for some wonder-cure for homosexuality.

The "we are here" is an identification which always begins with "I am here", the proverbial coming out of the closet. I am interested in what problems emerge with the identification of "I" with "us", and so will switch from pronoun to pronoun. Talking both as a gay man to gay men and women, and as an individual to other individuals, gay or straight.

I was drawn into activism suddenly, and so innocent of terms I did not even know I was an "activist". It was Toronto, autumn of 1980.

A group of gay people were interested in creating a committee which would, in theory, advise the Toronto Board of Education on gay issues within the schools.

Various groups came before the trustees of the schoolboard. We were: a parent with a child in school, a teacher, a student and a psychiatric nurse. In retrospect it was not the rhetoric, let alone the chapters of the Bible, (specifically Romans, often quoted that evening) that I remember, but the emotions: the fear, hatred, paranoia, and amazement.

We were saying this: "I am a student, I'm gay, and have experienced insult and prejudice in school." and, "I am a teacher, I'm gay, aware of discrimination in the school board against teachers, some of my friends have been fired."

They responded: "We don't want our children to be recruited by homosexuals into becoming homosexuals. After all, gay men and women can't reproduce (ha, ha); how else are they going to keep up their numbers?"

We based our case on the undeniable fact of our existence. This was what most outraged our opponents. They suggested that homosexuals, if so deeply dissatisfied, might commit suicide. Better yet, some laws might be changed. Why not reinstate the death penalty?

Anyone involved in gay politics is bound to come up against this wall of paranoia and blind hatred. Some are hardened; novices

run to bathrooms and vomit.

We were on trial, trying to prove we were productive members of society. We belonged by reason of responsibilities in the same way as they.

Perhaps their reaction was not so strange. They could only see the rapier of children who must be kept out of the schools at all costs.

sent such negative faces to the public? Some of us (men mostly) were among the thousands who marched to protest the police raids on gay bathhouses that spring.

There is a contradiction between the way we act when we are on trial and the way we react to specific provocations, at which point we lose all self-consciousness. I am not sure which serves us better. At the same time, I

the better senses of the public, which swiftly responded: "How shocking! How sick those people must be!" And those thousands who took to the streets in protest of police harassment were thereby associated with sickness and perverse sexuality.

I suppose I can use, now, the word "perverse", in the altogether original context of how an image projected by one segment of our numbers can be distorted, then given back to us carrying the weight of indictment from that part of society only too willing to indict.

The reaction to such an indictment was to march in the streets. But marching had more to do with a growing sense of frustration, helplessness, and confusion than any thought-out political response to a very real physical threat.

It was suddenly "us" and "them", ignoring for the time being the divisions among ourselves, so that any nuance of disagreement, of self-criticism, would be smoothed over out by the political efficacy of showing our numbers. It was a good showing. It was romantically reminiscent of the Stonewall riots that began the whole gay liberation movement in the first place.

The films, the media, the School Board meetings, the demonstrations are results of images made of us we have had to disprove, images of ourselves we have struggled to create, or have come upon unthinkingly. There is no such thing as the "us" and the "them": there are only positions and attitudes which reveal them. Of course, as a minority, it is easy to find enemies and thereby to assume a stance of defence or attack. We can say we are "oppressed", and by that, mean there are forces, legal or personal, that keep us from living our lives the way we want to live them.

In this province, the legal has been largely achieved, more than anywhere else in the world. But on the personal level, there are no enemies. There is only our, yours and my, inability to speak to one another, and a lack of willingness to do so.

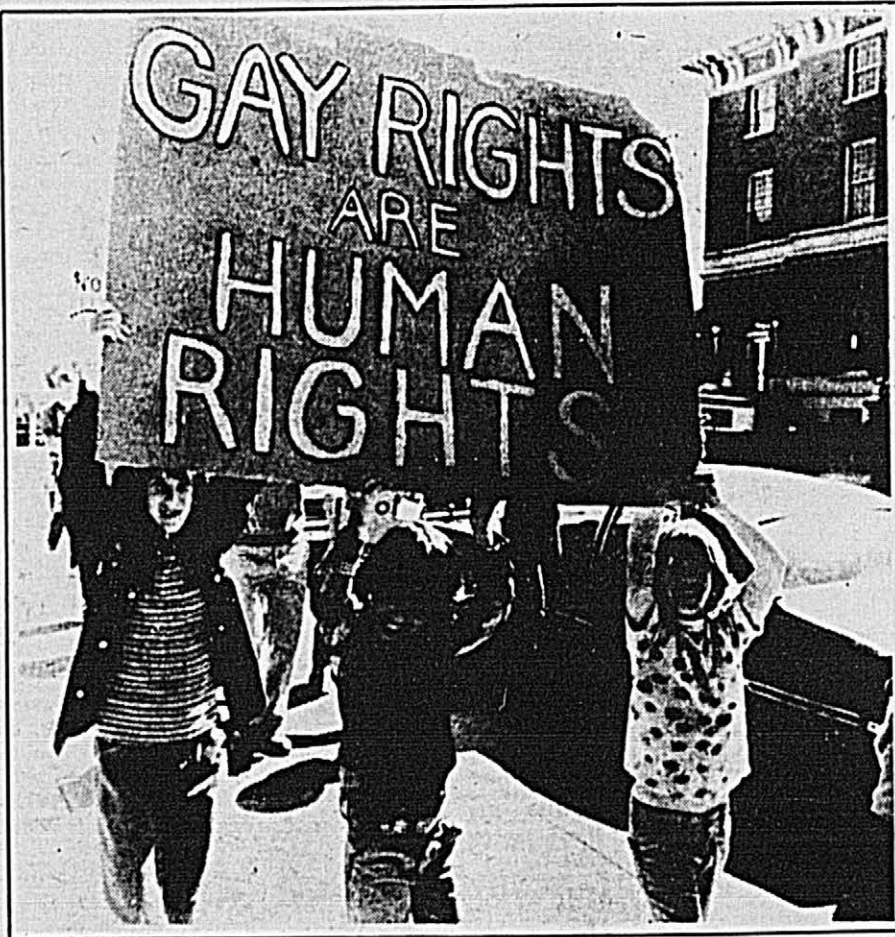
Before I left off being a gay activist, already filled with apprehensions and misgivings, I went to see a man who belongs to an older generation, who became active before it was simple to do so. He told me that the movement towards gay liberation, in essence, was not meant for gay men and women alone, but towards a human liberation. He apologized for his idealism.

He had hoped gay liberation would cause individuals to examine themselves, their positions in the social fabric, their attitudes and from where they originate. A questioning of being human, with dignity; the details of any definition coming next.

I am frankly bored and annoyed with being told, by the last Daily Gay Issue for example, that I must consider myself a "gay individual" first, that to say I am an "individual who happens to be gay" as the phrase goes, is a cop-out and a demeaning compromise.

It is as individuals we find our common ground and a common language. Once we give ourselves labels we become too aware of the boundaries of our differences, become silenced.

Too often, the primary, essential ability to find a common ground is forgotten. Forgotten by those who race through Biblical passages saying homosexuality is evil, by those who vomit their rage and disgust, by parents frightened and hysterical in the face of the unknown, by gay demonstrators and their sympathizers shouting slogans, by the man who has written in a men's washroom at McGill, "Kill all gays now."



Our mild challenge to the educational system was a fiasco. We were voted out of existence by the trustees.

It was not long after that I saw two documentary films, both revealing. One was about two gay lovers coming out to their families: the tearful mother, the angry brother, the accepting sister, the understanding counsellor.

The two lovers were shown engaged in

understand why many gay men and women see little need to integrate themselves into society.

As gay men and women, we suffer as much from the stereotypical notions we make for ourselves as from those imposed on us. I cite as example a controversy at the Body Politic at around this time (autumn, 1980). It was felt that the paper's audience was limited. After all, not everyone cares

Anyone involved in gay politics is bound to come up against this wall of paranoia and blind hatred.

"normal" activities, such as playing tennis. (One of the actors confessed to me that neither knew how to play tennis: shots were taken, and cleverly edited, of tennis balls flying in air and rackets accurately swiping them over a net.) Evidently, tennis was considered more "normal" than any other sport the actors might have known how to play.

I saw this film at a private showing, the second was aired on television. Of the many segments depicting the varieties of gay lifestyles, there was one of a man walking through corridors of one of Toronto's steam-baths, wearing a towel and peeking into cubicles. Another was of a man who punished himself in original ways (using pins) because he was convinced his sexuality was perverse.

My reaction to the first film was positive. I saw it as reassuringly realistic. The second, aired on television, was controversial — the on-trial aspect came up again.

We were the most severe critics. Why pre-

whether students at the University of New Brunswick are burning gay literature in ritualistic bonfires. It was decided that including some erotic material might increase the audience. Some of it was considered "art". Some was pornographic beyond consideration.

An advertisement showed a well-built man with an inexplicable leather contraption wrapped around his erect penis. It was an ad for leather-goods. Gay women (and some men) saw this as demeaning. Should a gay paper devoted to the liberation of gay men and women everywhere, tacitly approve of such a myth-oriented image of male dominance?

The leather image is nothing without its shock value. After the raids on the bathhouses, the six o'clock news carried coverage of policemen who were gingerly looking over leather accoutrements confiscated from the bath lockers. It was a deliberate, even propagandistic, appeal to

HAPPY VALENTINE'S DAY

To my two navy slave drivers. On holiday in Chilliwack. The wench. (To the third to be, you'll have to wait.)

Aldeen, "The dream has become a reality, and now I must move on." Know that I believe in you: in us, always. Love, "Dad".

The next person that gives me the line "I'm sooooo confused!", I'll immediately bazooka.

Sweetie B. Randallhead. Once again Happy 3rd Valentine's. Also Happy 27th Anniversary. With all my love, your K. Cutie.

To B.K., F.T., L.S., & R.K., Thanks for caring so much and always being there when I need a good friend. Love, N.A.

Elwood: You are so deliciously beautiful. Your eyes radiate your value which is infinite. Thank you for sharing yourself with me. I love you forever. Ellen.

To my Nymph, I love you more than any mutant, you're really amazing. Be my Valentine forever. Love, your Shrimp.

Mark Cantos, A trip to the French Riviera, the Greek Isles we could take/But definite plans we'd have to make/So for now, drop me a line/And just be my Valentine! — "We've met"

G.V.W.: All days are nights to see till I see thee/And nights bright days when dreams do show thee me. Happy Love, M.G.

To the guys of 3rd floor McConnell, Happy Valentine's Day from the girls in RVC: C.L., G.D., C.M., A.J., J.J.

To B.B. Mignosa, Here's to the Street Dance, the old key trick, bears, beers, stooges, and Thanksgiving Dinners. Love you, Claude.

Alanna, Your friend and my love for today and everyday be my Valentine; I love you baba. Rick.

Chilliwack Puppy sends warm throbbing reminders to her once leading man, now master, on this special day.

Long distance Valentine's greetings to the brothers of Delta Upsilon. Big Hug. Officer Cadet "B".

Steven A., The way I dreamed it would be/That's the way it is with us. José F.

Sexy Macle Baby, you, the hot love of my life! You made me feel like a man last night... Consumed with passion, your Poopsie Gerry.

The Brothers of Sigma Chi, If I wasn't around more often it's not that I don't love you: I just didn't have enough time! Your sweetheart, Célyne.

Kevin, "Give me a thousand kisses." (Galus valerius catullus). Love, Célyne.

Bucky, Bonz, Henry, Rock: If you'll be our Valentines, we promise to pay our bar bill. Love, Sandy & Sue.

Ironman, If you quit smoking, I'll learn to use my fork and we can go to Israel in May. How about 40? Love, Sue.

To the nog of my life — Drop the psychomania and you'll remain immeasurably sublime. En garde! "Fuckface"

Happy Anniversary Cocotte, I will never forget this very special day for many reasons. As long as I have a heart, it's yours. Love Coco.

Choquet, Christian. Happy Valentine's Day to my special redhead! I love you!! From your little Princess "Josée". P.S. Can I tell them we're in love?

Letendre, Elaine no.1 — Mon Petit Shoe, Happy Birthday and Happy Valentine's Day, Little Spatina. From your Tri-Spy Partner. E. no.1.2

Happy V.D. to famous Dr. "Moose" Holbein. We think you're really "hot" stuff. With hugs, smoochees, and iron, from your harem, studs Masson and Choquet.

If your name is DENNIS /And you're truly a menace /When you run with those "buns" so fine... /Then say no to that waitress /Let ME be your mistress /And be my Valentine. Yours in Court no.5, 12:15, Feb. 16th.

Dear Mittens: Happy Valentine's Day. Just remember on this day that Mr. Right is temporarily out of service. New parts needed. Love, the Bolutious Ba'ba'a.

As sweet as balm, as soft as air, as gentle — O, Antony! I still have a suntan of you in my mind. T.N.A.

To Nanc, For always taking the time to care. Love Ya, Phil.

To C.A.: Roses are red and hickies are blue. Let's burn another candle — this time no marks involved. Love, Animal.

L.P. Although our odyssey now exists only in the memories and Atlantis drifts into the mist out of our reach, the knot in my stomach and the Pang in my heart still remains to remind me how special you are! Let's be special for a long, long, time!! XX-XX Snog, Snog, Mr. J.B., P.P., Y.T.B., K.S.A., Big Red.

A mon miel, Bobbikins, Forever, will NEVER be long enough. I love you! Chiparoonski.

To Mikey, who thinks he's so cute (and is in reality), Happy Valentine's Day. Love and kisses, your not so secret lover.

Happy Valentine's to my honey pooh pichou beblite. Don't forget that you're my only love. The Rabbit.

A Valentine for everyone who didn't get one — and for Sharon, Danny, Terry, Don, Mike and everyone else. Love, Dorothy.

A.R.H. — If I only had the words to tell you — but I'm too shy to even try. I can't even sign my name.

Susan, For the cherished memories of our past, the preciousness of our present and the special times ahead, Happy Valentine's Day. I love you. Philippe.

Dear Waka, I love you even if you snore and if you always pull the blanket to you. But do you absolutely have to have cold feet? I will be your Valentine always. Bisous, Richan.

To My Roommates — Me and Shy — I love you both! — G.W.

To My Special Friend, "Me." — Words cannot even explain how I feel. Thanx. I love you. — G.W.

Me — I love you, I love you, I love you, I love you, I love you, I love you. — G.W.

Dear Francon, "You are the highest nature can achieve, and by your mold all beauty tests itself." I love you. Be my Valentine. Todd.

Dear Magister, It is Valentine's /And so this I do /It's the perfect time /To say I Love You. Please be my Valentine. Love, BZS.

To my Lady of the eighties: Roses are Red /Violets are Blue /Don't be misled /But I still love you.

Hope there is room in your heart for me to be your Valentine, always and forever. Dear, I do love you. our symbol is "EL".

Dear Steve, Jesse & Al, Over hill over dale /Our love will Ever fall. Happy Valentine's Day Dolls! Love, Muffin & Phredde.

Petit trésor à moi, Etre ton amie est pour moi la joie la plus douce. Etre avec toi, est merveilleux. Je t'aime. Ton petit lapin XXX.

My Princess, every time I look at you, I still fall in love all over again. It has been quite a year and there is a lot more to come. Ruggles sends a lot of wroufs and many more, kisses.

F.L. ... And hers shall be the breathing balm/And hers the silence and the calm... F.W.

For Prince V. — Wishing you the very best Valentine's yet. Thanks for giving me a very happy year, you greek god. Love and Bull — Rosebud.

To the 27th Irish Partridge: From one writer to t'other, "Happy Valentine."

Allison, Roses are red /Violets are blue /I was on time /Where were you? Ahmed.

Danielle, J'aurais toujours faim de toi. Ahmed.

Robert Chernin, Roses are red /Violets are blue /I like peanut butter, So lets — Leslie, Diane, Nancy (maybe Chantal).

Dear Dundas, How about another Tequilla Sunrise? Happy Valentine's Day! Love and Kisses, Stoney Creek.

We miss the best looking man on campus — your fan club und Die gelbe Affe.

To my favourite bear, who makes every working day bear-able by his year 'round warmth and hugs. Many loving thoughts. M.B.

As sweet as balm, as soft as air, as gentle — O, Antony! I still have a suntan of you in my mind. T.N.A.

To Nanc, For always taking the time to care. Love Ya, Phil.

To C.A.: Roses are red and hickies are blue. Let's burn another candle — this time no marks involved. Love, Animal.

J.A.P.: Happy Valentine's Day to my private tutor. So this is what higher education is all about! Oy vay! (P.S. Don't get rid of that rope...)

To the lifeguard (L.F.) who witnessed the murder of the King Rat on Dec. 29th. What was the murder weapon? Love, J.R.

Neil, Patrick, Michael; Ellen, David: Love to all you gus. Remember those famous words: "Less is more." Carolyne.

To my favourite Engineer, On this special day, To you and you alone, I'll say the old but special phrase. I love you, L.G. Happy 5th Anniversary. L.P.

To Alan C., I still love you more than chocolate itself, but I need my daily fix. How about it? Love, Your Little Cabbage Roll. P.S. No baseball cap required.

To C.M.D., Old woman (man)! Thanks for all your help and advice when I'm being repressed. My laurels are yours. Love, Huge Tracts of Land.

Kath, Nothing mushy — just have a good day and thanks for putting up with me! Love, your roommate.

To Patty Kalua, Happy St. Valentine's Day to a great friend — for life! Love, Claire.

To that special Zete (you know who you are...): Your party was hot, but ours was hotter! Let's celebrate again soon. Love, the Receiving End.

Phone home! Jav E.T., love "The Geek".

LEIGH, you were right. Things work out. Which halls do you grace? A Jr. N.C.O.

Hey Colin — Like, I know we're frat brothers, and like, I don't believe in incest or anything gross like that, and I know we don't eat quiche or anything like that, I mean, we're real men, but like, hey, I like you alot. Jerks like us have to stick together, huh? Jeff.

WAITHANJ — Hata ukiwa na nywele fupi na ndevu lupi, ungali Valentine wangu!! — Mama wa Vicki.

To my favourite TAPIR, We've got the beat. Love, Munchkin.

Muffin Earl's was bigger but yours was sweeter. Hope to see you again soon at Outlaws. Love, Heidi.

Dear M.J. Will you be my Valentine for life — remember my investment. Love your Poto-Tapis.

Jack — May your handicap go up proportionally with the amount of days that you let fly pass without asking Ken out for a date!

V.L.P., Happy Valentine's Day. It is about time to have my fish after 5 years! So accept my rose this Christmas. I love you! Fish's Dad.

February fourteen comes once a year. For me it's not enough time. I'm your wildman, Baboo, so please listen dear. Be my life long Valentine.

Robert, In answer to your question, yes, I will be your Valentine. How could you possibly think otherwise? Happy Valentine's Day, I love you. Mar.

Little Furry Self: I love you! Let's go home and talk of important things. When can we get mushy? What? No Duck? From Ruggle's Mother.

SLICK — Ti Ricordi come abbiamo studiato per un'essame di chimica? Voglio tanto studiare come quello ancora con te. — Una ver diavola.

To Lola, my adorable Taurian. Wishing you a very Happy Valentine's Day. With love from your dear Arietian. (Guess which one?)

Andrea F. (Green Eyes), Happy Valentine's Day Honey. I just want you to know that you'll always be my only Valentine. Miss you lots. Love, Glen.

To my Jacqueline on Vancouver who made me the best sweater in the world. This kiss you give is never going to fade away!

ZIMSKIND: Commies are red /Tories are blue /We wish you were dead /And your Frat brothers too.

You turned on my heartlight. When I think of you my heartlight gets brighter. E.T. phone D.H.

Mary, Malik, Vicki, Betty, Happy Valentine's Day Girls! When are we all going to raid Gert's? Miss you much these days! XO Suzanne.

Happy Valentine's Day Mitter (third time around). Thank you for all your sweetness these days! No one could be as lucky as me!!! XO Suzanne.

Ann, Thank you for your patience kindness, understanding, advice...most of all for being my dearest friend! Happy Valentine's Day! (Oatmeal Cookies too!) XO Suzanne.

SUZIEQ Where are you? WYBMW 'cause ILV? P.S. WYMLTMIFY.

P.L.F.C.7-1/2 (months)! You were the most beautiful woman on the 26th June, you still are today. Love, Jacques.

Happy Valentine's Day Mitter (third time around). Thank you for all your sweetness these days! No one could be as lucky as me!!! XO Suzanne.

Ann, Thank you for your patience kindness, understanding, advice...most of all for being my dearest friend! Happy Valentine's Day! (Oatmeal Cookies too!) XO Suzanne.

SUZIEQ Where are you? WYBMW 'cause ILV? P.S. WYMLTMIFY.

P.L.F.C.7-1/2 (months)! You were the most beautiful woman on the 26th June, you still are today. Love, Jacques.

Trixie, Fungus is green, slime mold is brown. Come to my place and retrieve your nightgown. XXX Phred.

To our Sunshine and Moon, It is critical for us /To correlate significantly with you /Hope you can fit your vectors in our hearts /So that we may plot them together at McConnell's Res. Your Linear Regression and F-Ratio.

To my one and only worm: We could make beautiful zygotes together. Luv, Himey Minie. P.S. Love you forever, Legs! Your nymph XXXO.

My dearest El, Elephants do, now how 'bout you? Remember though, Hippopotami can't fly. Be my Valentine. Loaf, Lucky.

6th Floor Gardner: Some search for love /Others live in lust /At the end of the rainbow /Let Cupid go nuts! Happy Valentine's Day Gang!

For my Sisters in the Women's Union — Four-storey away... sometimes it seems like miles. May we always walk shoulder to shoulder. *Femme et forte, ben oui!*

Happy Val Day to: warren, jen, tari, michelle, sharon, sandy, susan, wendy, fugi, john, jon, brian, kalia, margaret, debi, rob, alan, lea, and marc for making residence a relatively sane experience. Vive le McConnell! Vive le babysitting service! Parté, luv M.W.

To Marie — Despair, visceral reaction, pain, anger, anxiety, lrk, anguish, growth, eagerness, passion, serenity, joy, rapture, elating emotions, lifestyle: guess what? — YOIL.

That heat transfer, those vibrations, hey Funny Face love studying rigid body dynamics with you. Happy Valentine's Day. Love Muffin.

To Philitchka: May this Valentine's Day be everything you want it to be — whether it be spent above or below the table!! From Nancy.

Wishing a Happy Valentine's Day to the most luscious girl in the world. I love you from the deepest depths of my heart. François to Stephanie.

It's tough enough in the Business Program. It's more difficult to hide the feelings. Will express her by saying, "Love you all". Happy Valentine to all lovely Chinese girls from Hong Kong. HKCL.

MI Querido Eric: Se ahora que tu eres el unico hombre en mi vida. No puedo vivir sin tu. Por favor puedes tu ser mi amor por siempre. Con pasion, Blanca.

To L.A.R.: Nothing BB ever felt this good! I'm just damn glad to know you. Love from one who is "too weird".

Dear Weezl, There comes a time when we all must do something comy. Love always to my favourite peanut. — your Banjo.

To my Special Falkie: Happy Valentine's Day. Thanks for the best year and a half of my life. It's been truly amazing. Love always, the big "B".

J.I.R.R. and W.W. so much. Love Cookie (told ya I'd do it).

My Sweet Teddy Bear, I cannot think of anything better to do than to continue loving you. Thank you for your love and trust. Your Valentine, Bright Eyes.

To our dear Theta Pansy, Today's your day /You're driving us crazy /Keeping us at bay. Here's to our sweetheart whoever you are. Love, Thetas.

CRI-CRI: Without your love there is no wind in my sails. The peace I need I find only in your embrace. Je t'aime gros comme mon coeur. Show Biz.

To Same: All my love on this Valentine's Day and every day. Your Fighting Partner!

Dear Barbara, I'm the luckiest guy to have somebody as caring and lovable as you. I love you dearly and will never let you go. Happy Valentine's Day. With lots of love (megatons), Michael.

ACHTUNG!! Nein, es ist nicht für die Katze; es ist für dich Monstrum, mein lieber Mann, obwohl du fast kein Deutsch sprichst: Ich liebe dich als ich liebe das Leben. Deine Datja-Batja.

To J.F.L. & R.O., the two cutest chefs at McGill, your cooking warmed our hearts.

To Poosan, Be my Valentine? Love me.

Louise: Togetherness is a learned motive, Liking you is innate, But loving you simply makes sense. Happy 6 with love, Duff.

Big Bozo, Will you be my Valentine? If yes, this entitles you to "special benefits" in Toronto. Love, Boza the Wife.

David, It was 2, now it's 149. One year ago. What more can I say? You know it all anyway. I love you! Brenda.

To Same: All my love on this Valentine's Day and every day. Your Fighting Partner!

Dear Barbara, I'm the luckiest guy to have somebody as caring and lovable as you. I love you dearly and will never let you go. Happy Valentine's Day. With lots of love (megatons), Michael.

ACHTUNG!! Nein, es ist nicht für die Katze; es ist für dich Monstrum, mein lieber Mann, obwohl du fast kein Deutsch sprichst: Ich liebe dich als ich liebe das Leben. Deine Datja-Batja.

To J.F.L. & R.O., the two cutest chefs at McGill, your cooking warmed our hearts.

To Poosan, Be my Valentine? Love me.

Louise: Togetherness is a learned motive, Liking you is innate, But loving you simply makes sense. Happy 6 with love, Duff.

Big Bozo, Will you be my Valentine? If yes, this entitles you to "special benefits" in Toronto. Love, Boza the Wife.

David, It was 2, now it's 149. One year ago. What more can I say? You know it all anyway. I love you! Brenda.

ODAB's, Victwar is ours! Long live the ODAB dynasty. The mug is becoming clearer. Light those cigars. Your great goalie.

Renee, Sorry we didn't work out. We might have had a good time. Maybe next time. All Male Creatures.

Miss Fire Prevention, Everyone thinks I got an F in friendship, but I know I got a D. Thanks for the chance. Jeff's a loser!

Daisy, Please come back. Sac, Crack, Woose, Strappeur, Gramps, and Rex cannot please me. Hurry back from the fields. Stavros Milos.

Martha and Laurie McHest, Your loud strapping and long showers have disgusted us. Please reform, or include us. Or we'll tell everyone. Your Puritan McNeighbors.

Binky! Happy Valentinesing Day! Whying? Becausin! Hey, that's not nice, not while I'm... With lots of love, Davie.

To: Jim and Mark: Your mouths are "fowl" /Your lovelives a drag /Just throw in the towel /The bird thinks you're fags! — The Dead Parrot Socialist Party of Quebec.

To J.G.B. Happy Valentine's Day!

Happy Valentine's Day E.T. Hope your day Empty is as Extra Terrific as you are! Love, D.

A rose. An angel. Two years and one hundred days. Moi-forever!

Cathy, It's that special day /Where 'just must say /You gorgeous, sweet lady of mine /Please be my Valentine. Love, Stevie (Max)

Dear Grundy, I wish I could play you my silly songs /Heart, Wishbox, Hold me, were all for you /Like a pretty little girl I'd be doing your ponytail, and listening to you count /Your heart will never let me go to sleep /In February the music always dies /Your words I long to hear /Grumby, I love you.

Katie, Happy V. Day. Fatboy.

To the Gamma Phi's: Happy Valentine's Day. Love, the Sigma Chi's.

Ray — Never say goodbye; clouds are falling; eat them. Genius of Love.

Brett — A case of champagne! The war wound has been fixed! Jake.

Laura with the beautiful smile, lots of grace and my, what a style! Met you in the lobby of RVC; how about it, you & me?

To the Alpha Gams, Happy Valentine's Day. Love, the Sigma Chi's.

To M.S. and T.B. Happy Valentine's Day and pass the Caribou. Love, your gourmet chefs, R.O. & J.F.L.

To the Kappa's — Frat Rats, Frat Rats, Rah! Rah! Happy Valentine's Day. Love, the Sigma Chi's.

B.R.: Happy Valentine's! By the way, this is the most ridiculous April Fool's prank I've ever participated in. A.T.D.! Love, D.J.

To the Thetas: You can ski to our place anytime! Next time it's B.Y.O. Snowballs!! Happy V.D. Love, the Sigma Chi's.

Dear Jock, you're the Mahaparusa who sets our hearts on fire /Our tanna for you will never expire. Love, your Bodhisattvas! (Vaisyas?)

HAPPY VALENTINE'S DAY

"BE MY VALENTINE" said the Gemini to the Virgo with the beautiful hair.

To my Lamb-Chop: Quite simply, you are the most important thing in my life. I don't know how to be witty or poetic; I just know I'll love you now and forever. Baby-Dumpling.

The New-balanced Lady of grandeur / Demands of the chic runner from chancellor / That to dine with you / On gourmet tofu / 26 under 3 you must promise her.

Kristy, Long distance feelings from the California flame. Happy Valentine's Day. David.

(For D & M) Tea for two and two for tea (I just hope I have enough tea for both of you).

Ann: Wewe mtu mashuri kwangu wakati huu wa Valentine. Jihadhali "paka mwitu". Maisha ngumu Sana. Allan.

Jean, You're not British or... German. you're just a plain sexy Frenchman. Love. 725.

To Lyla: I love you like crazy. I'd be yours forever if you would only have me. — A.

Anne Marie: Capuccino is Brown / Espresso is Black / But the extra foam you give us / Keeps us coming back. Love, Alan and Roger.

A. All my loves and kisses (no tongue!). P.

To the ladies of London Town (and the golden whore). You can rouse our rabble anytime. We miss you already, Happy Valentines.

To the sweet New Jersey Peach who swept me off my feet. Be mine this Valentine's and I'll take you beyond the Kyhber. Pass.

To the good looking Sister of Gamma Phi Beta: Thanks for all the amazing good times, the Pink Carnation and the help in Linguistics. Much love, from your Biggest Fan.

To the Sweetheart of Sigma Chi, Thank for all your love and support and for taking care of Kevin. The Gamma Lambda Brothers of Sigma Chi.

To the mightiest little Oak in RVC. Thanks for being you. Happy Valentine's. Your friend, the Old Rugger.

I remember vividly when love was almost mine / Those day in Montreal were so fine / Attempts, but in vain were made to make you see / How like Romeo and Juliette we were meant to be / I would conquest Mt. Kinya, sail across the sea / Surrender to your alluring Indian eyes, play the vina so sweetly / They say my love is blind, that I am insane / But as with Truth in wine, so my love in your name.

Happy Valentine's Day, Fink. Don't dance alone at next year's pledge cocktail! Love, Villie Marie and the sisters from Labour Law.

Jennifer: Too bad a B.A. in Persistence can't get me a job with you. Happy Valentine's. Love, Your Not-So-Secret Admirer.

To that Wonderful Woman in Wool: Anna del Torto / My Heart's in a stew / 'Cuz I want your sweaters / And what's under them too.

To the only Real Man I know: You're devilishly wonderful, sensuously beautiful, and my kind of woman. And I love you. Alan.

Aunt Marge, you're my Valentino in Rubber Gloves. Let's paint the town pink! Be my Valentine. Love. Peter and Rocky.

Father Eric, So sweet, so modest. Please, don't believe Gypsy, forget about sexy frenchman and his millions... Tilt-Coeur.

Elissa and Elka: Shivek rhapsodie at Glace/Metal? (Split Enz only, please.) Life's so much fun with Brits and Yanks! Happy Valentine's from your tripple SSScorts. — Sam, Sammy and Avi.

Dear Juan: I hope my bread will rise one of these days, like Maria's did 1st summer. I love you. A. Occasio.

Dear Vince, I've got the Lewisburg blues. I miss you very much — wish you were here. Happy Valentine's Day. Love always, M.

JEAN-MARC: Tout commence avec un mot sous la pluie. L'amitié devient fort, précieux, fragile, imperméable. Le mot dit ou écrit. Le mot inoubliable. Je t'aime. — ROBERT.

Ethel, Fred won't find out. I Promise. Let's go Vancouver. If not, let's do it again, next year. Lots of love. I.E. Lucy.

She's out west in Hinton, out in the boonies / Dealing with rednecks and other such loonies / By history and bonds, our love is still strong / My arms are outstretched, Anne, live where you belong. I miss you, sweetheart. Love always, Paula.

Luxshie. Happy V.D. Here's to better times and more great memories (FOTF). Luv ya more than I could ever say. Shouds.

There once was a Joker named Bruce / Who as VP was at best obtuse / It's Porky the Worm / He's made us all squirm / As Prez he'll be of little use!

My love is like a red roach.

To Mark W.: Me gustas tus ojos, boca, tu nariz. Me gustas tu! Te quiero. Angie.

Mysf and magick. Brown eyes that lead to new lands. Satin. Lots of satin. And silk. Silhouetted shadow of snow floats softly aside. Laughter and happiness. AND EUROPE!

Ah, Queen of the Zolder, do you remember? The fun we had at Thermopylae, bruising through the rubble? Young feat so tender. Yes, you said, Yes, Yes, and again Yes! This was all a long, long time ago, before the retreat to Lyons.

Dear Angie D., We would love for you to be our Valentine, "Sweetheart". From your best friends, especially Vince!

To Tammy H. Happy Valentine's Day from Your Secret Admirer.

Oh Anna, You're so fine / You're so fine / You blow our Mind / Hey Anna... Hey Anna / Happy Valentine's Day, Stud and King.

There once was a comptroller named Shifty / Whose accounting was really quite nifty / He bought us a cow / We've no idea how / We'll open a ranch when he's fifty.

Sweetie: I may be the driver, but you send me. Did I ever tell you...; well I do, more than ever. Love forever, Sweetintued.

Haytie hanouné, bahebeck ketir. M.Z.

To my fellow co-ordinator stooges. Happy Valentine's from Larry (PT), to Moe (PS) and Curly Joe (CC).

To the time-eating tufter Dailyites: Thanks for the Cabbage and Babble. Thanks to the black hole for warping my sense of time. Everything is surreal now. So McGill isn't quite so boring!! Happy Val's to Baby Jesus, Post pleuro-evac™ Richard, Time Warner Collin, pre-prison Syp, fuck-calendars Ner, Mo, tufter-pete, sexy Sarah, Dino Biff Brian, the Butler, and all the other Time-Warp victims. Hey, like, I don't need sleep and classes no more. Love, Melinda.

For the Messiah — If they're all sane, I guess that makes us... Here's to dealing with the realities of heterosexuality and the illusions of electric kool-aid. Thanks for being here for me, sweetheart... I'll always be here for you. Love and kisses, the Romantic Cynic.

To Martin and Angie: Yes — there is life after 30. I should know. P.T.

Dear Smiley, will meet over a pot of "Earl Grey" again anytime... my treat? Professionally yours, C.J.

To the only healthy person chez Villeneuve.

To my Go-Baby — I'll join you in the colony anytime. A well-dressed admirer.

Pour Mo: Dis donc, et si nous recommandons comme avant? Happy Valentine, smac, smac, bécot, bécot, bizou, bizou. Mimiche.

Sarah, Trod on my feet forever.

Michael: If you start getting the ads in on time, I'll buy you a beer at Skala's. You-know who.

My-My-My Your former lack of eyebrows, your panicked search during that nite, your bitten fingers will make the memoirs of the revolution an event.

Dear Sleep: Post-natal social structure is definitely a hard thing to understand, but you and your roomie have made it much easier and by far more fun to try to figure out. XO, Mo.

Rose. Rosemary. Rosemary Oliver. So it's Valentines, Feb. 14, and this is yours, from us. Us, down here. Happy Valentine's.

For my favourite Comme Fag — Despite your stance on pornography, your continual verbal and physical assaults, your stubbornness, and your bald spot, I hope you never change. Lose your cynicism and I'll fry your gonads. Love always.

Clac: From blue and white skirts and Variety Shows to Friday lunches and VDTs you've been my Valentine before, so how 'bout one more year? Lots of love.

Nancy Dee — Certainly no relationship to Sandra Dee, but we all love you anyway.

For Carlos and Peter — Where the fuck is the pica ruler? We're not quite management material, but I think we take it well together. I'm happy to be working with you both.

Suzy G. — I ache with longing when I think of you. Or maybe I just have a cold. — A friend.

Greer, Nancy, Moira, Suzy, Sarah, Colin, Chris, Dave, Angie, Michael, Marion, Tony, Pierre, Peter, Albert, Richard, Ed, Brian, and the list goes on. Sorry people, nothing witty, nothing exciting, just Happy Valentine's Day (what do you expect from a Science student?) K.

Sleep — Come out, come out, wherever you are.

Angela — As terrific today as always. Love, Greer and Sarah.

Moira, my colleague, my friend, my sister — We never seem to have enough time, but remember that I have more than enough love, affection, and respect for you. You help keep me sane.

To the woman in green satin — You can bounce off my walls anytime.

Nancy K — Roses are red / Violets are blue / The orioles are hot / And so am I for you.

To Ed: You ought to be in pictures. The Promiscuity Sisters.

Suzy G. — I am desperate for you, Please let me join your stable. I dream — of long nights and short days. Indoors or out I am yours for the asking.

Suzy G. — Hi it's me again. Why not give it a try. I will never say anything to anybody. I only want to tell things to you. You dress well, I am guess you undress well too.

For Angie, the light in the dungeon — Fuck balance sheets; they're not worth the headache. Let's have windows in our office, a computer that does the books, and a trendsetter that has a healthier libido than Travor. Angie, Sisterhood can cross all cultural, age, and situational barriers. It does for us.

Dear "Merry Typesetter", Mumble, mumble, groan, groan, bitch, bitch... sleep, sleep. Hang in. Love, Boss Man.

Chris... Just want to let you know — you're on my Who's who list. Fidelio

Flint, Although it's up in the air whether O'Keefe will stay or go, you editorship has definitely not been on limbo. Congrats on a job well-done and thanks for friendship founded.

M.P. We'll never get to see you in leotards, will we?

Mei, darling — Last night was as special as each of our other nights. Submittingly yours, Ace.

M.P. Happy Valentine's Day! O Kee doky!

Martin: We need your magic touch... On the radio. The ad office.

To the political thinker with a "massive chest"... You think so, eh? — XO.

Angie — there is life after Daily, I saw it in a dream. Keep smiling — it keeps me dancing. Foreveringly with love and affection. Chris.

Rah, Hockey socks and I wish you a happy day! Through thin and thick! — Mo.

Hearts are red / Chocolate is brown / Don't let politics / Get you down.

Wage: Despite your quasi-red hair, you've made U2 History a much livelier place to be by being a companion degenerate. Thanks, kiddo.

To Pooh, Roses are red / and Tigger bounces / I love you in metric / and pounds and ounces, with love on Valentine's Day and always from Tigger.

Nancy D. — I remember henna parties, late night talks of love and frustration, Catholic guilt and atheistic anger, graffiti in the bathroom, tea on the stove, and cigarettes dangling from our lips. I miss you, sweetheart.

To the blond production tufter: Your blue eyes and quick grin usually counter your bitchiness, but your bitchiness counters the usual complacency and ennui of this campus... especially during council meetings. Thanks, cutie! Love, the P&P women's caucus representative.

To that sexy, incredibly good looking (and very nice) biond in the production department. Hang in there Sarah, you're doing good and thank you. K.

Dick — Real journalists, frats, and gossip aside, you're a damned good editor. I'm proud to be your friend and glad you're a part of my life even if you are becoming an infuriating non-smoker. (Lungs aren't everything, you know.) You've made the bullshit bearable and the happy times even happier. Paula.

To the almost — mojo: No white bread in my house. Throw the Steinberg's soup off the balcony and watch it bounce. Your sister in promiscuity.

Sarah... oh you young child! Sorry to have missed in your "brown tight jeans" and your buzz. Maybe next time. Have a great day, love, Gramps.

To the woman who doesn't know how to spell her own last name — I think I'm in love. Don't lose your strength, or you'll lose me too.

To the only person in the office who's skinnier than I am... I've never known a better ear for listening. Thanks. C.T.

Ner — Sometimes, when I feel as if I've been banging my head against the wall for too long, I look at you, see the bruises over your brow and the warmth in your heart, and I know it's not all for naught. (Sorry, I couldn't help but be gooby.) See you in Guatemala.

Grace K., Paula S., Sarah W., Kristel v.l., Bianca T.-L., Greer N., Marylu M., Eva T., Melinda W., Nancy K., Suzy G., Moira A., Eileen L., Elise M., Marjie T., Angie M. — The women in my live (that'll keep 'em guessing). Love, Colin.

Suzy — You can smell my sheets anytime. Paul.

My brains am fried / My hands am tied / For year am tried / To be a good staffer / Am not no tufter / Me am like hair / long and fluffy. Love, Chris.

Tony and Kristel — Still miss your presence on production nights. Happy Valentine's Day. Love, Sarah.

GPB: Purging you is not the only thing I would like to do to you. Let my hisses turn into loving kisses.

Aww gosh, Baboushka, Ya know sometimes I just get so emotional. I elger dig.

Pierre — Being well dressed isn't considered ideologically correct. And socialists have the best sound systems.

To Ti-Fuck. Give me back my bracelet or I burn your microfiche. The Pyro.

I typeset these notes as part of my work / I'm employed at the Daily; I'm going berzerk / I'm with you damned Daily-ites 'til dusk and since dawn / I scream 'bout the mess and get yelled at by Ron / They all call us commies, and some of it's true / How I do love the people I'm with in this zoo / But all I can think as I stare at this screen / Is your spelling's atrocious and your grammar's obscene.

This is a special valentine for the production department — keep up the excellent work, you're doing a great job!

Carlos, Got any good gossip? Help keep the grapevine alive. Eager Listener.

There once was a tufter so slick / real journalism's his latest schtick / Capitalism's his game / he's hardly to blame / He's surrounded by commies — they're sick!

MARY — From small things one day big things shall come. Have a good one, or even two if you have the stamina.

Young man behind the desk: Your wit, charm, and glowing smile inspire me to unsung heights. Could it be you're my one true love? (Really Michael! Narcissism is not your style.)

MO: Why do you reject me? I know we could make politically correct music together.

All this Carling-O'Keefe talk is fine, I mean, I really don't mind boycotting the Quebec Nordiques, but will I have to boycott the Expos too?

Suzy — I like you, but STOP smelling my sheets in the morning. Nancy.

Chocolate hearts are o.k., as long as the chocolate isn't Nestlé's.

Colin: I never meant that you shouldn't have a Valentine's Day — have a happy one. M.A.

Tony — Dead, I wish I was sometimes too.

M.A. Being "P.C." is a matter of judgement. Happy Valentine's.

Dear Angie, There's only one way to say it: You're absolutely fantastic!

The Imperialist, capitalist, cynical ad office sincerely wishes the "contractionist", socialist, communist, idealist "other" office a happy valentines.

Carlos: You never know who'll make you jump! Tickle, tickle.

Happy Valentine's Day to the people "upstairs" from the Tribune ad rivals.

Abby — A song for you: "Broken hearts are for assholes." F. Zappa.

Happy Valentine's Day to the student executive of StudSoc. M.A.S.

Colin — Yes, he really does have a crush on you. But we had to send this because he's too shy. S & S.

Happy Valentine's Day to all the Real Women and the rest of the wild and crazy people on second floor Molson (this includes campers). Keep smiling!

OK Tufters, no more metaphor mingling and new word creation and maybe I'll say something nice. Oh yes, and more — much more — attention to the semiotics of layout. The man behind the desk on the other side.

To the mystic Virgo — We know about the wedgewood patterns. Why aren't they for us?

Angie: It must be interesting — having so many kids to look after! Happy Valentine's Day!

Dotsikas: Come out come out wherever you are / Whenever we need a comment or a quote / We'll look high and low, but try not to gloat / When we find you in the trunk of a car.

Happy Valentine's Day to a devilishly good French tutor and mountain climber from Chicoutimi.

To SAC, You skate, you inform, you hit your head on Board walls about Investment, but most of all you unify and befriend. Keep towing the McGill left line, Lots of love to all.

Sarah — Simply put, you are superb. Happy February 14.

To the Daily-ites: Let's have hearts not missiles!

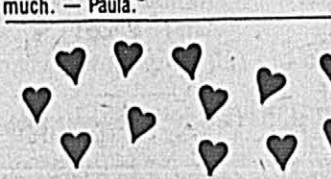
J.S. After three years of Valentine's — I found out you don't even read the cards you buy.

Valentine, "There is no language in our lungs / To tell the world what it's all for / Nonononono we're leaving nothing behind / No chance to speak before we're bones." Just water colour on Globe photographs.

The trouble with being "correct" all the time is that it gets awfully boring.

Hi there, eh? If you get "Stainless Steel Rat" to me, you won't necessarily be my Valentine, but I'll be grateful anyway.

Catherine, my favourite socialist feminist — El pueblo unido jamás sera vencido! You help me cope, you make me strong. Coming home to you is bliss. I love you so very much. — Paula.



purim talent show

Feb. 27 at 8:00 p.m.

All you singers, dancers, comedians, etc., interested in making your Hollywood Debut, please sign up at: HILLEL, 3460 STANLEY STREET, Tues., Feb. 15 between 12:00-2:00 p.m., Thurs., Feb. 17 between 4:00-6:00 p.m. OR contact Elaine or Susan at 845-9171.

VIDEO Series at McGill Hillel



Wednesdays

6:00 p.m.

3460 Stanley

\$1.00 with coffee & cake

February 16: LIFE OF BRIAN

ILYA GEROL

- Syndicated in 60 Newspapers in Europe and North America
- Expert on East-West Relations
- Political Scientist
- Author and Journalist
- Exiled from the U.S.S.R.

Will Speak on:

"Human Rights in the U.S.S.R."

Wednesday, February 16/83, 12 noon
Leacock 232

Co-sponsored by McGill Political Science Student Ass'n

Under the sponsorship of
Hillel/Student Struggle for Soviet Jewry

Free Admission

Everyone Welcome



Freedom Dance

(In conjunction with Soviet Jewry Week)

Dress: All black & white for theme colours

Admission: \$4.00 dressed in theme colours
\$5.00 not in costume.

Saturday, February 19 8:30 p.m.

T.B.D.J. Synagogue — 6519 Baily Rd. C.S.L.

refreshments



THE EATERY

Come on down to The Eatery and try our famous Spaghetti plate, just \$1.00 from Monday right through to Friday.

We also have other specials including:

Hot Beef Sandwich	\$2.75
Chicken Sandwich	\$2.25
Vegetable Pizza	\$2.25
Hot Dogs	\$0.85
Hamburgers	\$1.25
Fish N' Chips	\$2.75

And our full course meal, changing every day only \$3.25

Hillel, 3460 Stanley Street (below Dr. Penfield)



The community

WOMEN ONLY

BARS

Bar Labyris, 3896 St. Denis.
Café Haut-Pluriel, 935 Duluth E.
L'Exit, 4282 St. Denis.
Face de Bébé, 1486 boul. Dorchester W.
Lilith, 3882 St. Denis.
La Paryse, 302 Ontario E.
Zut, alors, 1204 Bishop.

POLITICAL AND SOCIAL

Femmes Gales de McGill, 3480 McTavish, 392-8920.
Femmes Gales de plus 30 ans, 5 Weredale Park, Westmount, 932-9581.
Groupe de discussion pour lesbiennes.
Mouvement Centre Je Viol, C.P. 391, succ. de Lorimier, 526-2460.
Le regroupement des lesbiennes juives.
Le regroupement des lesbiennes travailleuses.
Sappho, for young lesbians, the Yellow Door, Monday nights at 7:30.
L'Action de visibilité lesbienne du 8 mars, contact Les Sourcières.

SOCIAL SERVICES AND HEALTH

Centre d'information et de référence des femmes, 3585 St. Urbain, 842-4780/1.
Le Centre de santé des femmes du quartier, clinique lesbienne, 16 boul. St. Joseph E., 842-8903.
Clinique des Femmes, CLSC Métro, 3465 Peel, 842-8576.
L'Envol, 1905 Cadillac.
Gay Women Information Line, 931-5330, Thurs. to Sat. from 7 to 11 p.m.
Identification, 6517 St. Denis.
Lesbiennes à l'écoute, 843-5661, Wed. to Sat. from 7 to 11 p.m.

MEN AND GENERAL

BARS

Au Garage, 382 Mayor.
Le Bar au Maître, 4350 St. Denis.
Bar Les 2 R, 1554 St. Catherine E.
La Boîte en Haute, 1320 Alexandre-de-Sève.
Buds, 1250 Stanley.
Café Monarch, 164 St. Catherine E.
Camouflage, 3909 St. Laurent.
Chez Guy Bernard, 208 boul. St. Jean Baptiste, Châteauguay.
Cléopâtre, 1230 St. Laurent.
Club Ailleurs, 1202 St. Catherine W.
Disco 1681, 1681 St. Catherine E.
Equus, 4123-A St. Denis.
Le Gant de Velours, 2077 Victoria.
Gay Apollon, 1418 Guy.
Le Garage, 382 Mayor.
Hollywood, 1252 Stanley.

Le Jardin, 1252 Stanley.
Max, 1166 St. Catherine E.
Le Mystique, 1424 Stanley.
P.J.'s, 1422 Peel.
Le 408, 408 St. François-Xavier.
Le St-Sulpice, 1680 St. Denis.
Studio 1, 968 St. Catherine W.
Taverne Bellevue, 151 St. Catherine E.
Taverne Le Plateau, 71 St. Catherine E.
Taverne Square Dominion, 1242 Metcalfe.
Taverne Ste. Catherine, 1703 St. Catherine E.
Taverne Lincoln, 4481 St. Denis.
Taverne Gambinus, 1151 Ontario E.
Taverne Montréal, 1415 St. Laurent.

SHOPPING

Cuir Plus, 2129 St. Urbain.
Ores, 1243 Bleury.
Priape, 1661 St. Catherine E.
Quincaillerie Gêrôt, 4451 Beaubien E.
Yves Guilbeault, 3575 St. Laurent.
Normand Martel, 1030 St. Alexandre, suite 811.

CAFES, RESTAURANTS

Au Papillon Gourmand, 2310 Guy.
Aux Anglaises, 3822 St. Laurent.
Le bec affamé, 1250 Bernard W.
Café Ledwidge, 2120 Gauthier.
Café Lolo de Cuca, 70 Marie-Anne E.
Café Les Entrepreneurs, 1577 Laurier E.
Café Fifty, 4319 St. Denis.
Café Mollère, 1200a St. Hubert.
La cuisine de velours, 1277 Panet.
La Licorne, 2075 St. Laurent.
Le Rumin' en vert, 539 Duluth E.
Restaurant chez Jean-Pierre, 2077 Victoria.
Restaurant chez Oscar, 1665 St. Catherine E.
Restaurant l'Entre-deux-pains, 33 Notre-Dame W.
Salon de thé Le Daphné, 3803 St. Denis.
Tatou, 3519 St. Laurent.

SAUNAS

L'Auberge, 1070 MacKay.
Le Bain Sauna Montréal, 1168 St. Catherine E.
Sauna Crystal, 4107 St. Denis.
Sauna 456, 456 Le Gauchetière.
Sauna St. Denis, 4109 St. Denis.

POLITICAL AND SOCIAL

Association communautaire homosexuelle de l'Université de Montréal (ACHUM), Lionel-Groulx Pavillon, 300 Jean-Brillant, 342-9236.
Association pour les droits des gais et lesbiennes du Québec (ADGLQ), C.P. 36 succ. C, H2L 4J7.
Le Divan Jaseur, 263 St. Catherine E., 843-8671.
Comité d'auto-défense gai, a/s de l'ADGLQ, Gayline.

Aide aux transsexuels du Québec (ATQ), C.P. 363, succ. C, H2L 4K3, 521-9302.
Alpha Kira, C.P. 153, succ. Victoria, H3Z 1V5.

Association des bonnes gens sourds, C.P. 764, succ. R, H2J 3M4.
Les Capables, C.P. 966, succ. H, H3G 2M9, 486-4404 (Gay Info).
Le Collectif du triangle rose, C.P. 893, succ. La Cité, H2W 2P5.
Comité des jeunes, services sociaux, 263 St. Catherine E., 843-8671.
Comité de soutien aux accusés du Truxx, a/s l'Androgyne library.
Fédération canadienne des transsexuels pour le Québec, 16 Viau, Vaudreuil, J7V 1A7.

Gay and Lesbians of McGill, 3480 McTavish, room 411, 392-8912.

Jeunesse Lambda Youth, (under 21), C.P. 272, succ. VML, Ville Mont-Royal, QC, H3P 3C5. Fri. at 8:00 pm., The Yellow Door.

Ligue Lambda Inc., C.P. 701, succ. N, H2X-2N2, 526-1967 (Claude).
Lesbian and Gay Friends of Concordia, 2020 MacKay, local 307, 879-8406 (Bureau), a/s CUSA, 1455, de Maisonneuve W., H3G 1M8.

Parents of Gays, C.P. 153, succ. Victoria H3Z 2V5, 486-4404 (Gay Info), 678-8115 (Madame Green), 482-1126 (David).

Réunion des associations de gais et lesbiennes à Montréal (RAGLAM), contact ADGLQ or Gay Info.

Travestis à Montréal (TAM), a/s Gay Info.
Ville-Marie Discussion Gay Discussion Group (anglophones), 937-9581.
Ville-Marie, mercredis soirs pour gais (francophones), 843-5652.

SOCIAL SERVICES AND HEALTH

Aime-toi (AA), 6518 Saint-Vallier, H2S-2P7, (alcoholic gays and lesbians).
Alternatives, 3440 Côte-des-Neiges, H2J 1L2, (for gay male drug abusers).
Centre de services sociaux du Montréal métropolitain, 7105 St. Hubert, local 300, 270-6071.
Clinique des jeunes CLSC Métro, 3465 Peel, 842-8576.
Clinique des jeunes St. Denis, 1609 St. Denis, 844-9333.
Gai-écoute (hommes), 843-5652, Wed. to Sat. 7 to 11 p.m.
Gay Info, C.P. 610, succ. NDG, H4A-3R1, 486-4404, Thurs. and Fri. from 7 to 11 p.m.
Gayline (anglophone men), 931-8668, 7 to 11 p.m.
Le Goéland (AA), 4652 Jeanne-Mance, 728-3228, (alcoholic gays).
Groupe des médecins gai-e-s, C.P. 442, succ. La Cité, H2W-2N9.
Services Communautaires pour lesbiennes et gais du Centre des services sociaux Ville-Marie, 5 Weredale Park, 937-9581.
The Survivors (AA-Anglophone), a/s Gay Info.
Vivre-gai-e (AA), 110 St. Catherine E., 733-0757.

RELIGIOUS

Affirmer (l'glise unite), C.P. 471, succ. La Cité, H2N-2N9.
Communauté homophile chrétienne (catholique), Centre Newman, 3484 Peel.
Dignity Montréal Dignité (catholique), Centre Newman, 3484 Peel.
Integrity (anglican), C.P. 562, Verdun, H4G-3E4.
Naches (Jewish), C.P. 298, succ. H, H3G-2K8.

umbrella

continued from page 3

the government realise the 'refuse the Cruise' sentiment is wide-based among the Canadian population. Hopefully, the government will be forced to reconsider its position," she said.

Frannie Revouski of the Montréal Affinity Group said "the demonstration was successful considering the little resources and the little amount of time we had to organise it. We barely scratched the surface, but we proved through the support we got that the Québec disarmament movement is strong. This demo was a start."

PIZZA & MOVIE NITE

PIZZA SUPPER — 5-7 p.m.

\$1.50 1/2 Pizza

"Life of Brian" — 6:00 p.m. NO CHARGE
Wednesday, Feb. 16 at Hillel, 3460 Stanley St.

Sponsored by Hillel



JEWISH

Kabbalah

STUDENTS

Interested in learning about the esoteric and mystical aspects of Judaism?...

Join us in Rm. 425/6 Union Bldg. Tues. noon.

Sandwiches available - \$1.50



Jewish Student Center
For info. call 842-6616

Classifieds

Ads may be placed through the Daily Ad office in Room B17, Student Union Building, 9 a.m. to 5 p.m.

The deadline for accepting ads is 5 p.m. two days preceding the issue the ad is to run. McGill students: \$2.00 per day. For 3 days, \$1.75 per day; more than 3 days, \$1.50 per day.

McGill Faculty and staff: \$3.00 per day. All others: \$3.50 per day. The Daily reserves the right not to print a classified ad.

341 - APTS., ROOMS, HOUSING

Female roommate wanted for 4-1/2 in highrise, 3 minutes from campus, 220/month includes utilities and great view. 3580 Lorne, apt. 1603. Call 286-0969 after 11:00 p.m.

HOUSE FOR SALE — Longueuil, cozy 4-1/2, freshly painted, \$27,500, call 679-5281 after 6

Roommate wanted to share large, furnished 4-1/2. 10' high ceilings, fireplace, hardwood floors. Located in Haddon Hall. Available May 1st. \$262.00/month, incl. heat. Call Cam 989-5028.

Avenue du Musée, fireplace, French doors and windows, stone patio, high ceilings, 1-1/2 heated, unfurnished, sublet to September 30, rent \$430 negotiable, weeknights 935-9232.

Sublet 3-1/2 apt. with patio. 270\$ everything included near McGill, stove & fridge available now, 3527 Lorne Ave., No. 2, 842-2489 eve. Ida.

Sublet: May 1 to July 31. Clean 1-1/2 in highrise, one block from McGill. \$245 everything included. Carpeted, appliances, balcony. Option to renew. Evenings 842-2061.

SUBLET — large, clean 4-1/2 apt., near gym, from May 1st to August 31st, attractive terms, with option to renew; call 286-1483.

343 - MOVERS

Moving done quickly and cheaply by student with large van. Call Stéphane, 845-1991.

352 - HELP WANTED

Tutor needed for Managerial Accounting II of C.A. program. Call Angelo 366-4845.

Wanted: Professors, mature serious students. No business experience necessary. Earn good money in your spare time. For appointment, call 464-3475.

354 - TYPING SERVICES

Typing, I.B.M. Selectric III Bilingual, reasonable rates, same day service, professional work / accurate / fast. Call Lise: 255-9483.

Typing, Editing, Proof-reading, Resumes. Experienced, accurate, quality work on IBM Selectric III. Bilingual, reasonable rates and same-day service. For info call 'LitraBex' 489-3962.

We're professionals in word processing. If you need typing or word processing done, call us. We're known for our speed and excellent quality. 621-2060.

EXPERIENCED TYPIST — Term papers — Assignments — Notes — Factums — Theses — Reasonable rates. 481-8995, 481-1593.

356 - SERVICES OFFERED

ENGLISH TUTORING SERVICE. Individual sessions; Proofreading; Translations to English; Oral presentation techniques; TOEFL review for foreign students. 3465 Côte des Neiges, No. 52, Telephone 933-8106.

Photos - Weddings - Reasonable rates, also theater, modelling, and general résumé photos at student rates. Now is the time to book for weddings. 481-3925; 727-3435.

Gain more self-confidence. Increase your ability to memorize and study. Intensify your concentration. Become more assertive. Hypnosis helps you to reach a higher level of conscious awareness. For details call Cr. N. Schiff at 935-7755.

DROP-IN-BIBLE-STUDY around the fireplace. Tuesdays 4-5 pm. 3484 Peel. Theme: "How to Read the Bible". Leader: Rev. Chris Ferguson. Sponsorship: Anglican, Catholic, Presbyterian/United Chaplains.

Word Processing Services. French or English. Call: Danièle 282-9480 ext. 311

(days), 668-6691 (evenings). \$1.50 per page.

THERAPY for women with eating disorders (anorexia, bulimia, obesity) is being offered at the Montreal Centre for Personal Growth. For more information phone 284-0062.

CHA WEIGHT CONTROL PROGRAM. A unique system for slimming down. Includes: nutritional counselling; weekly review/modification of diet; free weigh-ins — during/after program completion; self-hypnosis training. For details, call Dr. N. Schiff at 935-7755.

361 - ARTICLES FOR SALE

Apartment-size Baby Grand piano: "Lind-say". Good condition. Asking \$1800. Price negotiable. Call: 932-2337.

Le Bazar - 2310 Herron Road, Dorval (south service road of 2 & 20 highway at Sources). Nearly new clothing. Loads of bargains. Rummage table downstairs. Gifts, antique clothing too. Open all week plus Sunday 1-5. Phone 631-2104.

FUR COAT, full-length raccoon, tailor made Italian design, chosen pelts. Worn 4 times only. Size 12-14. Good price. Call Ana 661-6262.

2 electric keyboards for sale. Roland Organ/Strings 09. Great music machine. And a Smith-Corona 2200 typewriter. Call Steve 845-3303.

CHUBBY LAMB JACKET (Mature Indian Lamb). Almost new. \$150.00. 733-3469.

370 - RIDES

Ride wanted to Burlington, Vt., Fri., Apr. 1. Will share expenses. Also return Sun., Apr. 3. Call evenings 488-5261.

372 - LOST & FOUND

LOST: WALLET Brown leather. Thurs., Feb. 3. \$25 reward. Please return to any porter, Sadie's or phone 286-0249.

374 - PERSONAL

To the Vagabond: I'll meet you at THE TAVERN February 15-19 and 22-26 at 8:00 pm at Players' Theatre. For info. call 392-8989. Love, Violet.

DINO — met you at Sir Winston C's, Oct. 29. Will I ever see you again? Karl, U.V.M., 408 Buckham, Burlington 05405.

383 - LESSONS OFFERED

Call Comptech for tutoring: Fortran, Basic, Time-Sharing, Computer Literacy - etc. Tel. 769-6060 Day/evening. Classes start soon.

Master Chess Lessons, small group or private, by a Scottish Champion and leading North American player; any level accepted, but prefer serious student. Work: 392-8255, home: 933-1355.

385 - NOTICES

Party Time? Medical Annex at 3708 Peel available for Faculty/private parties. Holds 200 people. Rental cost \$150. Comes with stereo, light show, dance floor, etc... Info/reservations call Yorel Zrihen after 9:30 pm at 392-6750.

INDIA — one month adventure to secluded town in Himalayas. Departs May '83. Complete cost - including airfare - \$1989. Info: Joe Pilaar, C.C., Trent University, Peterborough, Ontario (705) 743-4391.

"DOO WOP" - SINGERS wanted for A-CAPELLA group. Join McGill's answer to the NYLONS. Call 488-7439 and leave a message.

The person who hit a red Monza (DHT 502 Manitoba) on Pine/Aylmer, Monday, Feb. 7 in the afternoon please call 737-7445.

METROPOLITAN NEWS — 1248 Peel St., corner St. Catherine — Newspapers, Magazines, Fashion Magazines, and Maps from all parts of the world by jet — Maariv, Yediot, Haaretz and all Israeli papers available at noon, Sunday, same day.

U.S. Assistant Attorney General, after announcing "Reagan replaced by double", to blackmail Pfizer, Inc. to get him Supreme Court appointment, in exchange for 76 Civ 1868 EDNY substitution — see photos of true docket sheets before change. Doubles for me and Feinberg to hand over \$2,000,000 fraudulent judgement blood money and begin Israeli scenario. Transfer of Irish Protestants to England with Unification of North and South Ireland prior my Mideast Agreement — absolute requirement due to John F. Kelly Associates Inc. This will identify me, the real William Broder, as opposed to my final diabolical doubles — note plural — all who will try to save CIA and put all blame on Jews/Israel for demise of both. — See my ads Feb. 7 and 10.

389 - MUSICIANS WANTED

Singer wanted for rock band. Able to travel to St-Jean (20 minutes from Montreal). Should be anxious to start soon. Call Yvan (1) 348-8769.

Dance Band needs lead vocalist and bass player (male or female) to work this summer from May to Sept./83. Experience necessary. Call 844-6453.

THIS ISSUE WOULD NOT HAVE BEEN POSSIBLE WITHOUT THE HELP OF:

• Molra Ambrose • Marc Baltzan • Normand Boucher • Chris Cavanagh • Carole Clément • Nigel Crawhall • Richard Flint • Laura Foster • G. Pierre Goad • Richard Gold • Suzy Goldenberg • Andy Griffin • Brendan Kelly • Peter Kullenbrouwer • Aimee Leduo • Ken Monteith • Greer Nicholson • Robert Pennant • Mike Phelps • Betsy Pritzker • David Schulze • Michel-Adrien Sheppard • Ian Stephens • Robert Strazds • Peter Tanenbaum • John Terauds • Blanca Tessier-Lavigne • Christina Trowbridge • Sarah Wells • Melinda Wittstock •

Special thanks to Marion and Michael in the ad office for their efforts

This issue was co-ordinated (at great expense to our health & sanity) by:

Nancy D. Kingsbury
Albert Norenberg

Paula Siepniewicz
Collin Tomlins

"Genuine pluralism exists only when oppressed groups develop the power to force access to the media."

McGILL PLAYERS PRESENTS

THE TAVERN

BY G M COHAN

A Suspense Comedy in Two Acts

20h/8 pm Feb./Feb. 15-19, 22-26

Union Bldg, 3480 McTavish, 3rd Floor. Students/Etudiants, Seniors/L'age d'or: \$3.50; General Public: \$4.00. Reservations 392-8989.

sponsored by McGill Students' Society

3 Days Only
Mon., Tues., Wed.
Feb. 14, 15, 16



1/2 Price Sale and Bicycle Exhibition

Room 107, Union Bldg.

	REG	SALE
McGill Jackets (Also Concordia, Vanier, Dawson)	\$49.95	\$24.95
Bonna Fib XC Skis	\$100	\$50.
Landsem Wood XC Skis	\$110	\$55.
Gloves & Mitts	\$10-40	\$5-20
XC Bindings	\$12-8	\$7-4
XC Clothing and down garments		

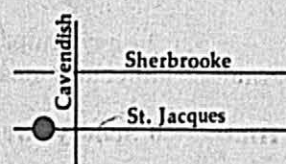
LOTS MORE

ALL HALF PRICE

See the latest in
CYCLE TOURING TECHNOLOGY
Try the "RACER MATE" WIND LOAD SIMULATOR
See the RECUMBENT and the STUMP JUMPER

PICK OUR BRAINS

Our new address:
6665 St. Jacques, Mt., Que.
Just west of Cavendish
486-1148



Carlsberg Light



CRACK OPEN A COLD ONE

Vive la différence ... Wardair

BRITAIN BREAK AWAY

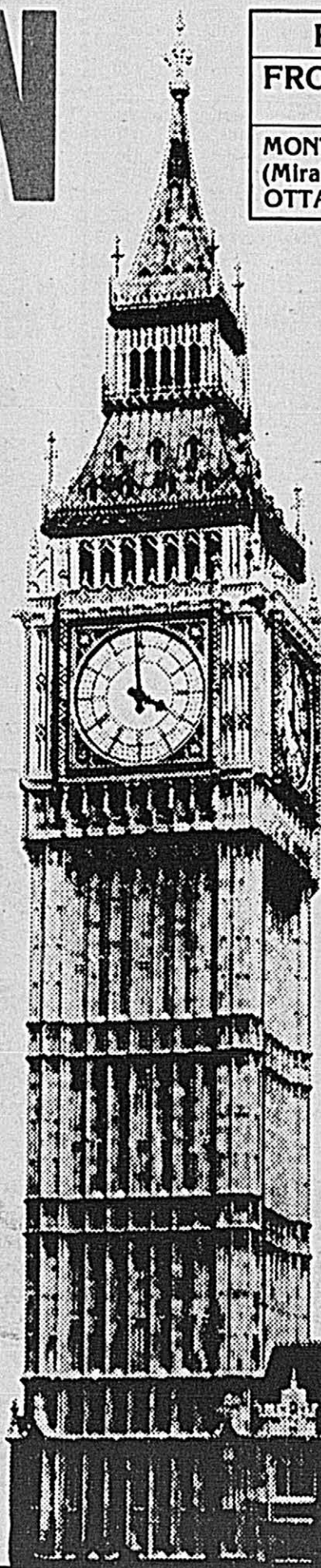
FROM **\$499**

**DEPART MARCH,
APRIL, MAY OR
JUNE... STAY UP TO
A CALENDAR
MONTH... AND PAY
LESS**

**THIS IS A LIMITED TIME OFFER
AND FARES APPLY ONLY ON
FLIGHTS TO BRITAIN WITH A
MAXIMUM STAY OF ONE
CALENDAR MONTH**

Durations that do not fall within the limited stay will be booked at the regular fare rate. Normal payment and booking requirements apply.

Additional flights have been scheduled since time of printing. Please check with your Holidays by Wardair.



ROUND-TRIP, PER PERSON TO BRITAIN				
FROM:	MARCH*	APRIL*	MAY	JUNE
	departures	departures	departures	departures
MONTREAL (Mirabel)	\$499	\$499	\$579	\$699
OTTAWA*				

MONTREAL (Mirabel) to:

LONDON (Gatwick)

Sat	7 May 83	24 Sept 83	Non-stop	WD800	21:25	09:45
-----	----------	------------	----------	-------	-------	-------

MONTREAL (Mirabel) from:

LONDON (Gatwick)

Sun	8 May 83	25 Sept 83	Non-stop	WD801	11:05	13:25
-----	----------	------------	----------	-------	-------	-------

OTTAWA to:

LONDON (Gatwick)

Thu	5 May 83	13 Oct 83	Non-stop	WD800	21:45	09:05
Fri	25 Mar 83	1 Apr 83	Non-stop	WD800	TBA	
Fri	15 Apr 83	29 Apr 83	Non-stop	WD800	23:10	10:40
Sun	8 May 83	30 Oct 83	Non-stop	WD800	21:35	08:55

MANCHESTER

Thu	19 May 83	13 Oct 83	Non-stop	WD810	23:35	10:45
-----	-----------	-----------	----------	-------	-------	-------

OTTAWA from:

LONDON (Gatwick)

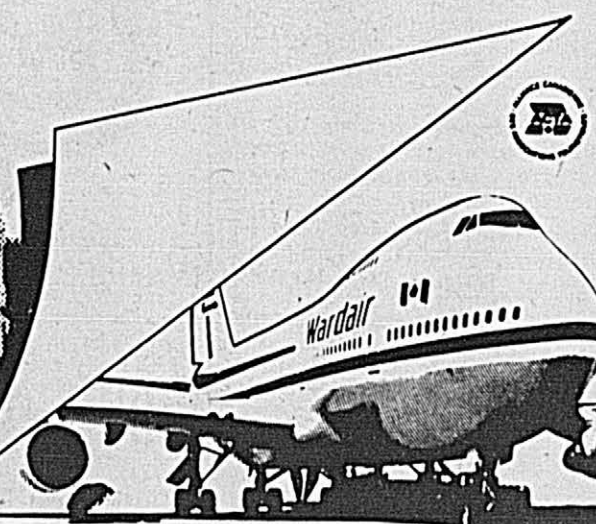
Mon	9 May 83	31 Oct 83	Non-stop	WD801	10:55	13:15
Fri	6 May 83	14 Oct 83	Non-stop	WD801	15:20	17:40
Sun	27 Mar 83	3 Apr 83	Non-stop	WD801	TBA	
Sun	10 Apr 83	1 May 83	Non-stop	WD801	16:00	18:35

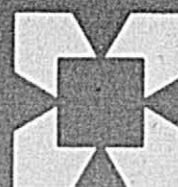
MANCHESTER

Fri	20 May 83	14 Oct 83	Non-stop	WD811	13:15	15:20
-----	-----------	-----------	----------	-------	-------	-------

*Departures in March & April from Ottawa only.

Fares shown in Canadian dollars. Flights may not necessarily be scheduled from all departure points to all destinations or for all dates shown. NOT INCLUDED: Canadian departure tax and any other applicable government tax.



 **TRAVEL CUTS**
The Way to Go!

3480 McTavish
Student Union Building
Room B-23
(514) 849-9201